



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

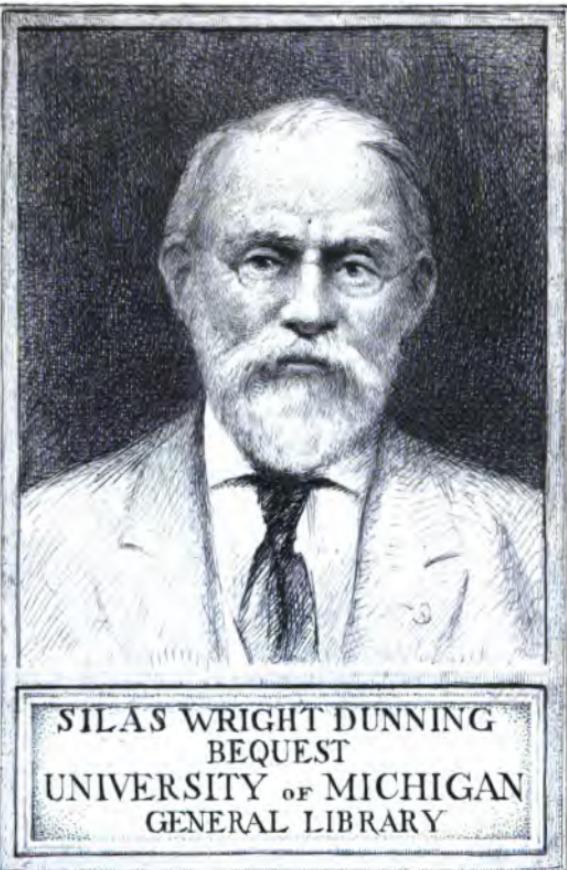
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

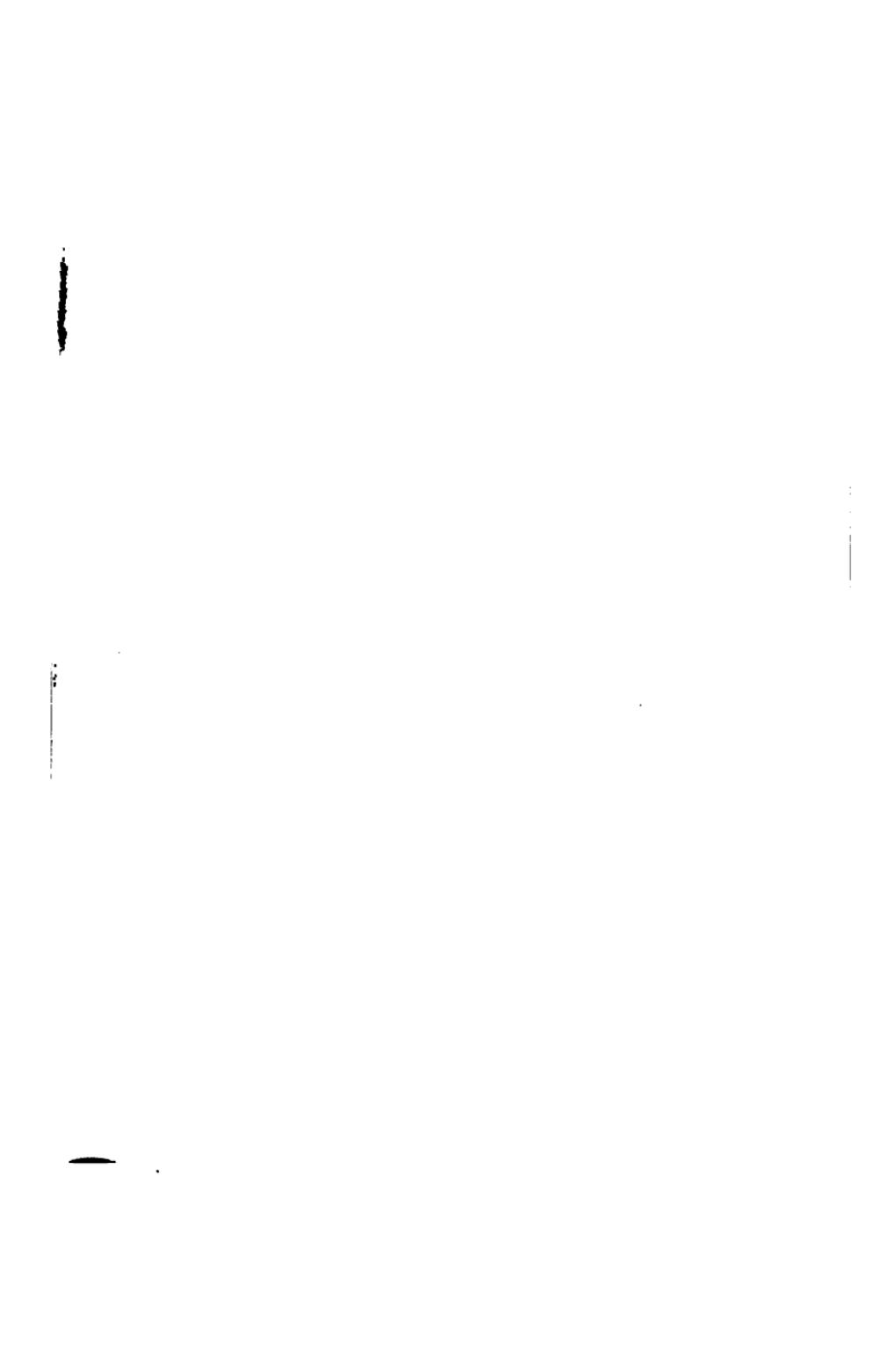
About Google Book Search

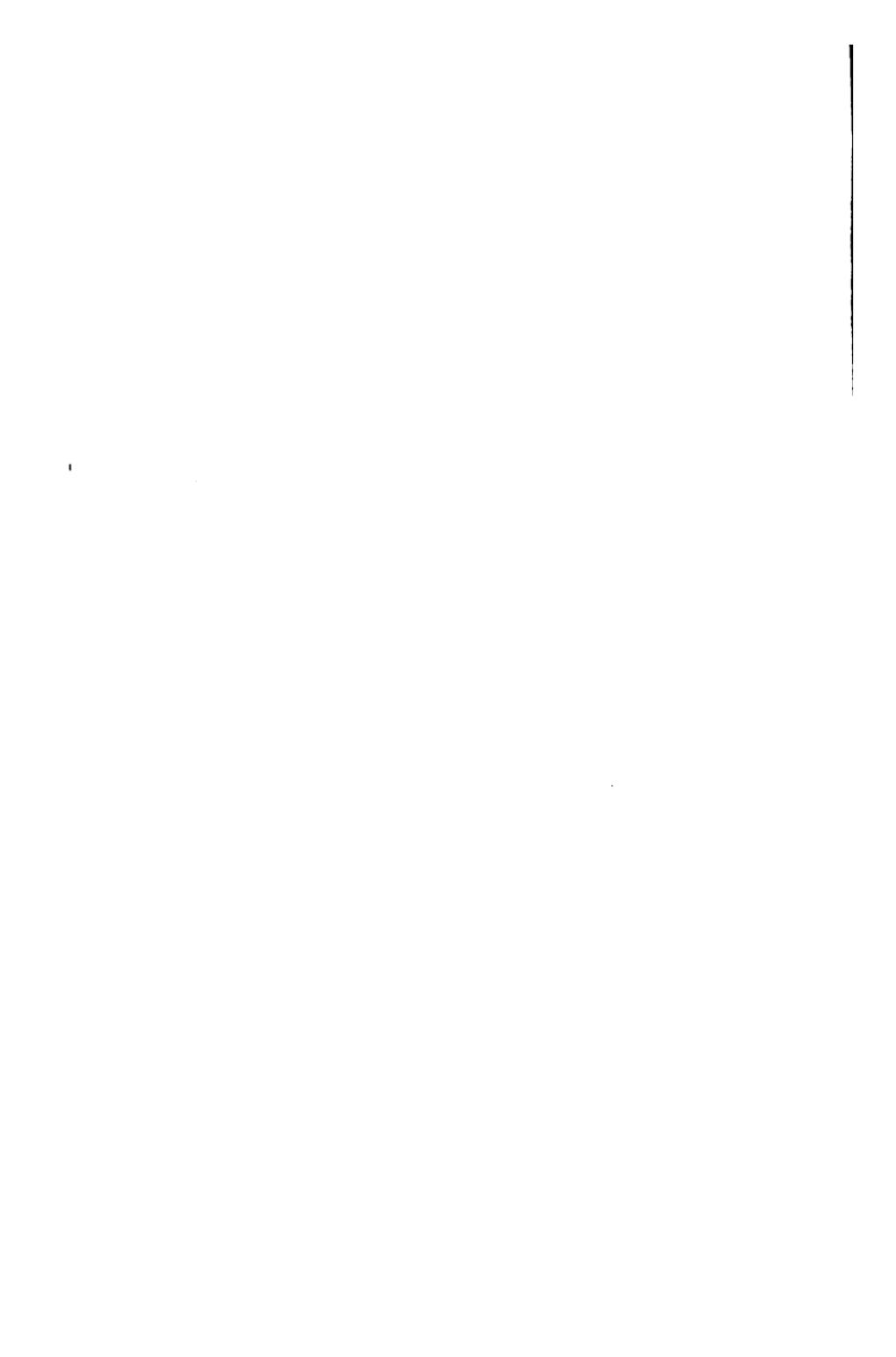
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



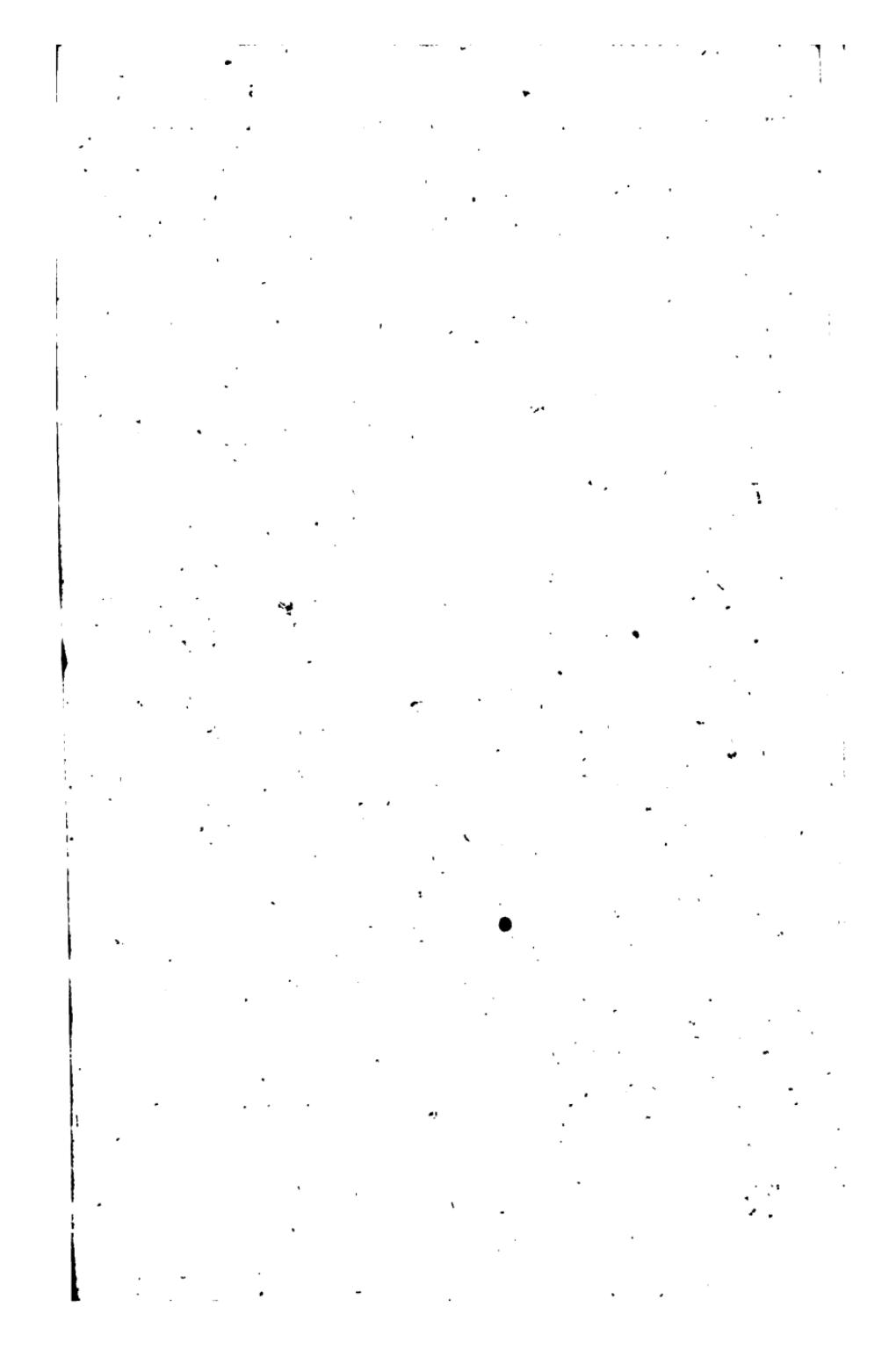
SILAS WRIGHT DUNNING
BEQUEST
UNIVERSITY OF MICHIGAN
GENERAL LIBRARY

B5
2557
.C69









B.K.

ΧΡΙΣΤΟΛΟΓΙΑ.

OR A

Metrical Paraphrase

ON THE

H I S T . O R Y

OF OUR

L O R D and S A V I O U R

Jefus Christ.

*by
Elisha Coles. Junior.*

DEDICATED TO

His U N I V E R S A L C H U R C H.

L O N D O N,

Printed for Peter Parker at the first Shop in Popeshead-Ally, on
the right hand going out of Cornhill. 1671.

ТИТ ОТ

Я ЗАДАЮ

Из Гифф-Хармонии I под 2 парты
Для двух фортепиано в четыре руки

Elliott Carter
G minor

8 A



The History of our Lord and Saviour Jesus Christ.

CHAP. I. S. A.

TH' Almighty, to display his Glorious Nature,
Within six daies both Heav'n & Earth did frame
Whatever shone, grew, swam, flew, crept [or ran],
And (is his holy image) lastly Man.
For man the rest he made ; bore and intend,
Mans Maker shoud be made Mans chieffest end.
With Him did Man converse (true Angels food)
Had Man this happiness but understand !
But being tempted unto curst ambition,
He was deprived of that blest condition.
All Mankind in his publick person fell,
And so were heirs of sin, of death and hell.
Hopes (yet) of life did Mercy soon restore,
By this free Promise of a Saviour,
The Womans seed shall bruise the Serpents head.
Where his Humanity may first be read.
To Abraham his Nation was expresst,
In thee (said He) shall all the Earth be blest.
By Jacob then Jebova did describe
Shiloh (his Son) sent out of Judahs Tribe.
King David knew the House, Asaiah said,
The Person bearing Him shall be a Maid.
Micah the Place ; Dar'el the Time ; and so,
Malachi His Fore-runner did foreknow,

Genesis

I. I. 3, 2, II, 14, 20, 24,
26. 1 Cor. 10, 31. Ps. 73, 25, 26
Gen. 2, 16, Sec. Eccles. 7, 29
Gen. 3, 4, 5, 6, 24. Rom. 5, 22, 33, 14, 15, 22
Gen. 3, 15. Gall. 4, 4.
Gen. 12, 3, &c 21, 12, 1
12, 1, 1. 49, 10.
Feb. 9, 7. Ps. 80, 4, 1. II, 1, 2, 7, 1
Mic. 5, 2. Dav. 3, 24.
Mal. 4, 5.

2. His

LC

1. His, whose Original is so sublime ;
 Existing ere there was a point of time :
 2. The second Person in the Trinity,
 And styl'd the Word of God so frequently.
 3. The same almighty word, that gave the birth
 To ev'ry thing in Heaven and in Earth.
 4. The life and light of men ; that alwaies shone,
 In Types and Prophesies, to ev'ry one.
 5. So stupid yet were mortals, they could not see ;
 6. Till Job was sent to tell them, This is He.
 7. Yet, when they might so easily have known him,
 8. The world, which he had made, did still disown him.
 9. Coming to's own, his own did not receive him ;
 10. Preaching to's own, his own did not believe him.
 11. But they that did receive him, they became
 12. The Sons of God, through faith upon his Name,
 13. Which faith and soulship do not flow from Nature,
 But from the grace of our Regenerator.
 14. This Word made flesh shew'd us his glor'ous face,
 As ch' only son of God, most full of Grace.
 3. And when this sun of Righteousness drew near,
 Just then did John (his morning star) appear.
 For when the Scepter was from Judah gone,
 To Herod (cal'd the great) of Ahabas ;
 That Angel seen of Dan'l, was dismiss'd
 (Again) to Zachary an holy Priest.
 'Twas then (as God dispos'd the lot) his turn,
 That week to make the Temple incense burn.
 The Angel by the Altar did appear,
 On its right side ; and fill'd the man with fear.
 Fear not (said He, perceiving him afraid)
 Thou hast no reason to be so dismay'd :
 Thy pray'r is heard ; and when thy course is done,
 Thy wife shall then conceive, and bear a Son.
 His name is Job : at his mirac'rous birth
 Shall thou (and many more) be fill'd with mirth,
 Great sua I he be in great Jobuabs sight,
 Abstem'ous also (like a Nazarite).
 And from the very womb shall he inherit
 The gifts and graces of the holy Spirit.
 And (in the pove' and spirit of Elias).
 He shall turn many from their sinful bias,
 Preparing Israel for their Messias.
 But who shall I know this ? quoth Zachariah.

We're

Ch. i. The Angel & Zachary. The Angel, &c. [Mar. Mar. Luk.] Job.

We're a decrepid pair : beside, my wife
No child did ever bear in all her life.

I'm Gabriel (quoth the Angel) and am sent,
To bring these tidings through the firmament.
And for a sign take this, Thou shalt be dumb,
Until the time prefixt is fully come.
So Gabriel return'd to heav'n again :
And dumb did he accordingly remain.

The people which had been at pray'r without,
[Expecting now his blessing,], were in doubt,
Wherefore he staid so long : at last his hand
Signit'd to them how the case did stand.

So (when his week was finisht) home he went.
His wife conceiv'd : but (till 'twas evident)
She kept her very private ; and did bless
That God which had remov'd her barrenness.
In her sixth month was Gab'el caus'd to flee
To Nazareth (a Town in Galilee)
To visit Mary, that was then a spouse.
Betroth'd to Joseph (both of David's house :)
Whom he salutes in these (or such like) words,
All hail thou signal favorite of the Lords !
Blessed art thou, thrice blessed in my mind,
Blessed art thou above all women kind.
Fear not (said he, seeing paleness in her face)
With God thou hast obtain'd abundant grace.
Thou shalt conceive and bear ; and when 'tis done,
Impose the name of Jesus on thy Son.
Great Son of God most high ! to him alone
The Lord shall give his Father David's throne ;
His Israel to govern and defend :
And of his Kingdom there shall be no end.
But how shall these things be (then Mary said)
For hitherto (thou knowit) I am a maid ?
All things are possible with God (said he)
The Holy Ghost shall overshadow thce.
And hence it is, I call'd that Holy thing
The Son of God, the everlasting King.
Thy Cozen Zach'ry (too) hath conceiv'd
In her old age [if I may be believ'd :]
She's clear of shame ; this very month's the sixt,
With her whose name had Barren orife prefixt.
See then (said she) the hand-maid of the Lord :
Be it to me according to thy word.

N. 9.
33

1. 4.
1. 5.
1. 6.
1. 7.

1. 8.
1. 9.
1. 10.

1. 11.
1. 12.
1. 13.
1. 14.
1. 15.
1. 16.
1. 17.
1. 18.
1. 19.
1. 20.
1. 21.
1. 22.
1. 23.
1. 24.
1. 25.
1. 26.
1. 27.
1. 28.
1. 29.
1. 30.
1. 31.
1. 32.
1. 33.
1. 34.
1. 35.
1. 36.
1. 37.
1. 38.

5. Some few daies after, *Mary* went to see
Her Cozen *Elizabeth* and *Zachary*.
So soon (then) as her Cozen heard her voice,
She (and the babe within her) did rejoice.
Among all women blest be thou (said she)
Blest be thy Off-spring to eternity.
The Mother of my Lord give me a visit !
How great, how sweet a condescension is it ?
For lo, so soon as ever thou wert come,
For joy the infant sprang within my womb:
Blessed is she that did believe the Lord ;
She shall have due performance of his word.
Then the same spirit *Mary* did possess,
Who thus declar'd her joy and thankfulness.
I magnifie the Lord in heart and voyce :
My spirit in my bay'our doth rejoice.
To me so low, his love is so express,
That (far and nigh) they 'll say that I am blest.
The mighty one hath magnifyed me ;
And holy is his name eternally.
His mercy is on them that fear him still,
But scattereth the proud against their will.
He hath debas'd the m ghty men (we see)
And hath exalted them of low degree.
Poor hungry souls he richly fills with store,
The rich he sends away both pale and poor.
Now hath he holpen *Jacob* from above,
Now hath he cal'd to mind his ant'ent love
According to his promise heretofore
To *Abram* and his seed for evermore.
6. So (three months after that) went *Mary* home :
And when her Cozens time was fully come,
She bare a son. Her neighbours and her kin
Came to congratulate her lying in.
They circumfiz'd him (when the eighth day came)
And would have given him his Fathers name.
But *El'sabey* refus'd to have it done,
And told them that he must be called *John*.
Why so ? (they all reply'd) we do not know
One person of thy kindred called so.
So they made signs to's Father *Zachary*,
To know what he would have his name to be.
And beckning for a book to write upon,
He wrote the Angels words, His name is *John*.

Then

John both the Angel and Joseph. Ch. 1. Mat. Matt. Luke. Job

Then was he come and saide I am in the Spirit Thus he prais'd Him that praises doth inherit. All praise to Him that over all doth dwell, That hath redem'd his people Israel ; And of his serv'nt Davids house hath rais'd Salvation for our souls : His Name be praised. His Name be praised, that spake by ev'ry Prophet, (And lets us see the due fulfilling of it) That we should be deliver'd from the will And power of all those that wish us ill. Now to performe that solemn oath he swore Unto our Father Abraham before : That being free'd from all our foes, we might Walk uprightly forever in his sight, Thou art the Prophet of that King most high ; Thou (Child) shal go before his Majesty ; His way before his face shal thou prepare ; Salvation to his Saints shal thou declare. Thou shal declare their trespasses forgiven, Through tender mercy from the God of Heaven ; Wherby on those that fear his name lie beings, That rising Sun with healing in his wings, Their souls from death's black shadow to release, And guide our footsteps in the way of peace.	67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 4410 4411 4412 4413 4414 4415 4416 4417 4418 4419 4420 4421 4422 4423 4424 4425 4426 4427 4428 4429 4430 4431 4432 4433 4434 4435 4436 4437 4438 4439 4440 4441 4442 4443 4444 4445 4446 4447 4448 4449 44410 44411 44412 44413 44414 44415 44416 44417 44418 44419 44420 44421 44422 44423 44424 44425 44426 44427 44428 44429 44430 44431 44432 44433 44434 44435 44436 44437 44438 44439 44440 44441 44442 44443 44444 44445 44446 44447 44448 44449 444410 444411 444412 444413 444414 444415 444416 444417 444418 444419 444420 444421 444422 444423 444424 444425 444426 444427 444428 444429 444430 444431 444432 444433 444434 444435 444436 444437 444438 444439 444440 444441 444442 444443 444444 444445 444446 444447 444448 444449 4444410 4444411 4444412 4444413 4444414 4444415 4444416 4444417 4444418 4444419 4444420 4444421 4444422 4444423 4444424 4444425 4444426 4444427 4444428 4444429 4444430 4444431 4444432 4444433 4444434 4444435 4444436 4444437 4444438 4444439 4444440 4444441 4444442 4444443 4444444 4444445 4444446 4444447 4444448 4444449 44444410 44444411 44444412 44444413 44444414 44444415 44444416 44444417 44444418 44444419 44444420 44444421 44444422 44444423 44444424 44444425 44444426 44444427 44444428 44444429 44444430 44444431 44444432 44444433 44444434 44444435 44444436 44444437 44444438 44444439 44444440 44444441 44444442 44444443 44444444 44444445 44444446 44444447 44444448 44444449 444444410 444444411 444444412 444444413 444444414 444444415 444444416 444444417 444444418 444444419 444444420 444444421 444444422 444444423 444444424 444444425 444444426 444444427 444444428 444444429 444444430 444444431 444444432 444444433 444444434 444444435 444444436 444444437 444444438 444444439 444444440 444444441 444444442 444444443 444444444 444444445 444444446 444444447 444444448 444444449 4444444410 4444444411 4444444412 4444444413 4444444414 4444444415 4444444416 4444444417 4444444418 4444444419 4444444420 4444444421 4444444422 4444444423 4444444424 4444444425 4444444426 4444444427 4444444428 4444444429 4444444430 4444444431 4444444432 4444444433 4444444434 4444444435 4444444436 4444444437 4444444438 4444444439 4444444440 4444444441 4444444442 4444444443 4444444444 4444444445 4444444446 4444444447 4444444448 4444444449 44444444410 44444444411 44444444412 44444444413 44444444414 44444444415 44444444416 44444444417 44444444418 44444444419 44444444420 44444444421 44444444422 44444444423 44444444424 44444444425 44444444426 44444444427 44444444428 44444444429 44444444430 44444444431 44444444432 44444444433 44444444434 44444444435 44444444436 44444444437 44444444438 44444444439 44444444440 44444444441 44444444442 44444444443 44444444444 44444444445 44444444446 44444444447 44444444448 44444444449 444444444410 444444444411 444444444412 444444444413 444444444414 444444444415 444444444416 444444444417 444444444418 444444444419 444444444420 444444444421 444444444422 444444444423 444444444424 444444444425 444444444426 444444444427 444444444428 444444444429 444444444430 444444444431 444444444432 444444444433 444444444434 444444444435 444444444436 444444444437 444444444438 444444444439 444444444440 444444444441 444444444442 444444444443 444444444444 444444444445 444444444446 444444444447 444444444448 444444444449 4444444444410 4444444444411 4444444444412 4444444444413 4444444444414 4444444444415 4444444444416 4444444444417 4444444444418 4444444444419 4444444444420 4444444444421 4444444444422 4444444444423 4444444444424 4444444444425 4444444444426 4444444444427 4444444444428 4444444444429 4444444444430 4444444444431 4444444444432 4444444444433 4444444444434 4444444444435 4444444444436 4444444444437 4444444444438 4444444444439 4444444444440 4444444444441 4444444444442 4444444444443 4444444444444 4444444444445 4444444444446 4444444444447 4444444444448 4444444444449 44444444444410 44444444444411 44444444444412 44444444444413 44444444444414 44444444444415 44444444444416 44444444444417 44444444444418 44444444444419 44444444444420 44444444444421 44444444444422 44444444444423 44444444444424 44444444444425 44444444444426 44444444444427 44444444444428 44444444444429 44444444444430 44444444444431 44444444444432 44444444444433 44444444444434 44444444444435 44444444444436 44444444444437 44444444444438 44444444444439 44444444444440 44444444444441 44444444444442 44444444444443 44444444444444 44444444444445 44444444444446 44444444444447 44444444444448 44444444444449 444444444444410 444444444444411 444444444444412 444444444444413 444444444444414 444444444444415 444444444444416 444444444444417 444444444444418 444444444444419 444444444444420 444444444444421 444444444444422 444444444444423 444444444444424 444444444444425 444444444444426 444444444444427 444444444444428 444444444444429 444444444444430 444444444444431 444444444444432 444444444444433 444444444444434 444444444444435 444444444444436 444444444444437 444444444444438 444444444444439 444444444444440 444444444444441 444444444444442 444444444444443 444444444444444 444444444444445 444444444444446 444444444444447 444444444444448 444444444444449 4444444444444410 4444444444444411 4444444444444412 4444444444444413 4444444444444414 4444444444444415 4444444444444416 4444444444444417 4444444444444418 4444444444444419 4444444444444420 4444444444444421 4444444444444422 4444444444444423 4444444444444424 4444444444444425 4444444444444426 4444444444444427 4444444444444428 4444444444444429 4444444444444430 4444444444444431 4444444444444432 4444444444444433 4444444444444434 4444444444444435 4444444444444436 4444444444444437 4444444444444438 4444444444444439 4444444444444440 4444444444444441 4444444444444442 4444444444444443 4444444444444444 4444444444444445 4444444444444446 4444444444444447 4444444444444448 4444444444444449 44444444444444410 44444444444444411 44444444444444412 44444444444444413 44444444444444414 44444444444444415 44444444444444416 44444444444444417 44444444444444418 44444444444444419 44444444444444420 44444444444444421 44444444444444422 44444444444444423 44444444444444424 44444444444444425 44444444444444426 44444444444444427 44444444444444428 44444444444444429 44444444444444430 44444444444444431 44444444444444432 44444444444444433 44444444444444434 44444444444444435 44444444444444436 44444444444444437 44444444444444438 44444444444444439 44444444444444440 44444444444444441 44444444444444442 44444444444444443 44444444444444444 44444444444444445 44444444444444446 44444444444444447 44444444444444448 44444444444444449 444444444444444410 444444444444444411 444444444444444412 444444444444444413 444444444444444414 444444444444444415 444444444444444416 444444444444444417 444444444444444418 444444444444444419 444444444444444420 444444444444444421 444444444444444422 444444444444444423 444444444444444424 444444444444444425 444444444444444426 444444444444444427 444444444444444428 444444444444444429 444444444444444430 444444444444444431 444444444444444432 444444444444444433 444444444444444434 444444444444444435 444444444444444436 444444444444444437 444444444444444438 444444444444444439 444444444444444440 444444444444444441 444444444444444442 444444444444444443 444444444444444444 444444444444444445 444444444444444446 444444444444444447 444444444444444448 444444444444444449 4444444444444444410 4444444444444444411 4444444444444444412 4444444444444444413 4444444444444444414 4444444444444444415 4444444444444444416 4444444444444444417 4444444444444444418 4444444444444444419 4444444444444444420 4444444444444444421 4444444444444444422 4444444444444444423 4444444444444444424 4444444444444444425 4444444444444444426 4444444444444444427 4444444444444444428 4444444444444444429 4444444444444444430 4444444444444444431 4444444444444444432 4444444444444444433 4444444444444444434 4444444444444444435 4444444444444444436 4444444444444444437 4444444444444444438 4444444444444444439 4444444444444444440 4444444444444444441 4444444444444444442 4444444444444444443 4444444444444444444 4444444444444444445 4444444444444444446 4444444444444444447 4444444444444444448 4444444444444444449 44444444444444444410 44444444444444444411 44444444444444444412 44444444444444444413 44444444444444444414 44444444444444444415 44444444444444444416 44444444444444444417 44444444444444444418 44444444444444444419 44444444444444444420 44444444444444444421 44444444444444444422 44444444444444444423 44444444444444444424 44444444444444444425 44444444444444444426 44444444444444444427 44444444444444444428 44444444444444444429 44444444444444444430 44444444444444444431 44444444444444444432 44444444444444444433 44444444444444444434 44444444444444444435 44444444444444444436 44444444444444444437 44444444444444444438 44444444444444444439 44444444444444444440 44444444444444444441 44444444444444444442 44444444444444444443 44444444444444444444 44444444444444444445 44444444444444444446 44444444444444444447 44444444444444444448 44444444444444444449 444444444444444444410 444444444444444444411 444444444444444444412 444444444444444444413 444444444444444444414 444444444444444444415 444444444444444444416 444444444444444444417 444444444444444444418 444444444444444444419 444444444444444444420 444444444444444444421 444444444444444444422 444444444444444444423 444444444444444444424 444444444444444444425 444444444444444444426 444444444444444444427 444444444444444444428 444444444444444444429 444444444444444444430 444444444444444444431 444444444444444444432 444444444444444444433 444444444444444444434 4

Mat: Mar: Luk: Job: Ch. 1. The Extrav'tment. Christ born, &c.

24. Joseph obey'd : but still she was a Maid,
 Till of her first-born she was safely laid.
 25. 2. But just before her sacred load did cease her,
 A law was published by *Augustus Caesar,*
 That all the Roman world should be enrold :
 (Cyrus then did Syr'as rudder hold.)
 All Towns enrold those that belong to them :
 And this made Joseph go to Bethlehem
 (The place of David's birth and private life ;)
 There to be tax'd with his espoused wife.
 26. 3. 9. And now the glorious day begins to dawn ;
 Now is the curtain of thick darkness drawn.
 Now doth the Lord of all things condescend
 To take up in a Stable, and be pen'd
 Within a dirty manger : now thou 'rt blest
 (Igno'rent Inn) with this illust'ous Guest,
 And now the souls great Pastour is reveal'd
 From heav'n to shepherds watching in the field.
 The glory of an Angel did surround them :
 The glory was so great, it did confound them.
 Fear not (said he, perceiving them afraid)
 Fear not at all, be not at all dismay'd.
 10. 4. 11. 'Tis joyful tidings, that I come to bring :
 This day is born your Sav'our and your King.
 In Bethlehem you'll find it, as I said,
 The Babe's wrapt up and in a manger laid.
 11. 5. 12. And hardly had the Angel made an end,
 But there whole Quires of Angels did attend ;
 That King with hallelujahs to adore,
 That sitteth on the throne for evermore.
 12. 6. 13. Glory to God on high, peace on the Earth,
 Good will to men ; they sing with holy mirth.
 Then ran the shepherds to the Town, and saw
 Mary and Joseph and the Babe in straw.
 13. 7. 14. They fil'd the Town with fame ; and their relation
 Fil'd all that heard the same, with admiration.
 But Mary pond'r'd all things in her heart :
 And they, with joy and praise to God, depart.
 14. 8. 15. 10. Now we behold the Son of Man ; and gather
 His nat'r'l lineage thus to Marys Father :
 First Adam, Seth, and Eens, after whom
 Cainan, Maleeel, and Jared come.
 15. 9. 16. Enoch the just, Methuselah the aged,
 Lamech, and Noah (when the waters raged.)
 Then

Ch. 10. His Geneology. Mat. Mar. Luk. Joh.

		Gen. 11. 12.	Ex. Ch. 1. 10. 11. 12.	36
Then Shem, and Arphaxad, with Sale next For Cainan is not in the Hebrew text.)				35
Heber, and Peleg, Father to Ragau:				34
With Serug, Nahor, Thrah. Whence we draw.				33
Abraham, Isaac, Jacob, unto whom Judah was born; then Pharib and Zfrom.				32
Aram, Aminadab, and Naasson, Father to Sdimah (alias Salmon.)				31
Then Boaz, Obed, Jesse, David (Heaven Ordained King this youngest son of seven.)				30
Nathaniel, and Mattatiba, Menan: to him Succed Melea, and Eshakim.				29
Then Jonan, Joseph, Jude, whose consort bore him His Simeon: then Levi, Mattatia, Jerim.				28
He preceeds Eliezar, Jose, Ev; he Elmodam, Cofam, Addi, Melchi, Neri:				27
He Salatiel; he Pedaiabs son				26
Zorobabel; he Rhesa, and he Jobs.				25
The next are Judah, Joseph, Semei, Mattatiba, Maath, Nagge, and Elii:				24
So Nahum, Amos, Mattathias, Joseph, Jobs, Melchi, Levi, Matthias, Heli, Joseph,				23
Joseph ('tis said,) for custom here forbade 'em To name the Mother of this second Adam.				
This King, by whom lost Israel is saved: Whose royal race we thus may trace from David.				
Solomon, Reboean, and Abis.				
Aja, Jebos'phat, Ioram, [Abariab, Jebash, Amariab,] Azariab,				
Joaibam, Aber, pious Hezekiah, Manasse, Amos, young and good Josiah,				
Jeboekim, and captive Jachaniah, Then Salatiel: and his Brothers son				
Zerubbabel (when second house begun.)				
His heir's Abiud: then Eshakim,				
Then Azor, Sadoc, Achim after him				
Elsud, Eleazar; and Mattan,				
Jacob, and Joseph, and the Son of Man, Whom at the time prefixt they circumcis'd,				
Naming him Jesus, as they were advis'd.				
11. Some five weeks after that, his parents went Up to the City, that they might present				
This first-born Son of theirs before the Lord [And ransom him] according to his Word.				

The

Mrs. Mar. Monk. John. Their offering in the Stew and Anne. Chanc.

The Mother [having little worldly pelf].
 Offer'd a pair of pig'one for her self.
 [Had she been able, it had been a Lamb :
 And therefore 'twas before she *Mo. i car.*] (then
 Now while they were at Church, there came to
 Old upright Signs of *Jerusalem*.
 (Who by the spirit had been sentis'd
 Of seeing Gods Anointed, &c. he dy'd.)
 Fill'd with the Holy Ghost, he came in fast,
 And in his armes that Holy Child embrac'd.
 Now let thy servante Lord (said he) decease
 (According to thy holy word) in peace.
 For I have seen too thing I wanted for,
 Now I have seen the worlds great Saviour :
 A light to Gentiles that in darkness dwell,
 The glory of thy people *Israel*.
 This Child is set (said he to Jesus's Mother)
 For some mens fall, and for the rise of other :
 And for a contradicted sign ; to show,
 Whose hearts are faſt ful, and whose are not fo.
 Yea, and a sword shall penetrate thy fide.
 [When thou beholdest thy Deare & crucif'd.]
 Also one *Azze* (a widow prophetess)
 Whose years were eighty four (or little les)
 Who daily to the Temple did repair
 And leuied God with abstinenſe and pray'r,
 She thither (at that very instant) came,
 To render praise and glory to his Name ;
 Affirming Jesus to be Christ, to them
 That waited for him in *Jerusalem*.
 And having done where're the Law requir'd,
 To *Bethlehem* [directly] they reuir'd :
 [And there continu'd, till an Angel war'd them
 To flee to *Egypt*, as indeed conseru'd them.]
 12. Mean while, arrived from the Eastern parts
 Astronomers well read in Persian arts,
 Enquiring at *Jerusalem* for one
 Born among them to sit upon the throne.
 Seeing / said they / the Star of your great King,
 We came to worship [with an offering.]
 Then *Herod* (with the chiefeſt of the Jews)
 Was startl'd at this ſtrange and ſudden news.
 And having askt the Hebrew Doctors, where
 Meſſiah ſhould be born ; 'twas made appear,

The Wise-men, Herod Cruelty, Ch. 1. Mat. Mar. Luk. Job.

Bethlehem was the place : from Bethlehem
Micah sends forth this Ruler over them. 5.
Then Herod, after private conference
About the Stars appearing, sent 'em thence : 6.
Desiring them to search and find him out,
Then to return, and tell him whereabout. 7.
For I (said thin equivocating else)
Intend to reverenc the King my self. 8.
So out they went, and (e're they had gone far)
To their conter, they saw the former star. 9.
By which they were conducted all the way,
Till they arrived just where Jesus lay. 10.
Then unto this great Prophet, Priest and King,
Myrh, Frankincense, and Gold's their offering.
And wath'd of God to fighte the Tyrant, they
Returned home again another way. 11.
13. He seeing he was mock'd in desp'rate fury.
Resolv'd the death of ev'ry child in Jery.
But the all-pleasing eye this secret views,
And unto Joseph quickly sends the news. 12.
Up (said the Angel) take the Child and's Mother ;
This place will prove too hot, go seek another.
Herod hath horrid thoughts, his blood is stirr'd :
Go dwelt in Egypt, till I bring you word. 13.
Joseph obey'd, and there he staid, till thence
God cal'd his Son, [as he had done long since.] 14.
From Bethlehem they were no sooner gone,
But there was heard great lamentation.
Herod had sent (in this his angry mood)
His Executioners, to spill the blood
Of two years age and under ; as he heard
The Wise-men say, what time the star appear'd. 15.
Rachel might well lament, as was of old
I'th' prophecy of Jeremy foretold.
14. But Herod shortly dies ; and Joseph then
Was called by the Angel back agen.
Yet hearing Archelaus did command,
Fear of Judea kept him at a stand :
Till Mary again, to Nazareth he came ;
Whence Magdene was added to the Name.
There the child grew, and waxed strong in spirit ;
Wisdom and Grace he fully did inherit. 16.
15. His Parents at the City did appear,
To keep the Paschal customs ev'ry year. 17.

They

2 42 They therfore going as they us'd to do,
Jesus (at twelve year old) went thither too.
43 But He (when they returned) had a mind
(Without acquainting them) to stay behind.
44 They (in the first dajes journy) thought they mighty
Be sure to have him with their friends at night.
45 But having search'd, and found him not with them,
They went (the morrow) to Jerusalem:
46 And (next day after) in the Temple found him,
Dispusing there with all the Doctors round him.
47 And all that heard him, were astony'd greatly;
No youth (said they) speake ever so discreetly.
48 His Parents were amaz'd, to find him there;
And told him how solicitous they were:
Why, Son (said Mary) hast thou serv'd us thus?
Our misfing thee hath sore perplexed us.
49 Why so? (said he :) is this unknowne to you,
How that my Fathers bus'ness I must do?
50 They understood him not; but in her heart
Mary kept ev'ry jot: So they depart.
51 To Nazareth along with them he went,
To them he shew'd himself obedient.
52 His lovely and his innocent behav'our
Procur'd him both Divine and humane favour.

CHAP. 2. S. I.

Now in Tiberius his fifteenth year
When Pon'tius Pilate did Judea steer,
The rest of Can'an having Antipas,
His Brother Philip and Lysanias ;
And when the Church affairs depended on
Caiphas and Annas, then appeared John
Sent from the Lord ; Which Eay thus foretells,
The voice of one that in the desert dwells,
Behold your Sav'our all ! the valleys fill,
Make plain the waies, and level ev'ry hill.
John wore a leathern girdle (to denote
Elias's habit), on his hairy coat.
His meat was Locusts, and such other cheer,
As Jonathas was like to buy full dear,
Repent (said he) and wash away your sins,
[Believe in Christ, whose Kingdom now begins.]
2. Some came from all those parts about (according
To Johns command) and were baptiz'd in Jordan.
Then askt he some that went for saints, By whom
Have you been warn'd to flee the wrath to come ?
Viperous race, repent ; and bear such fruit,
As may henceforth with true repentence suit.
Tis nothing worth, to say, we're Abrams Sons ;
For God can raiſt him Children up of stones,
And now the ax is laid against the root
Of ev'ry tree that beareth not good fruit.

And when they askt him, what they ought to do,
To shun the wrath to come? he answer'd so;
All you, to whom the Lord hath given store,
Lend to the Lord, by giving to the poor.
Ye Publicans, forbear to pill and poll;
Exact no more than your appointed toil.
Rest ye contented (Sould'ers) with your pay:
Wrong none in word or deed or any way.
With many other things that did relate
To ev'ry man's particular estate.
So that they mused much, and did not know
Whether he were himself the Christ or no.

Lsr. [Mat.] Luk. Job. Jesus baptized. Tempted of the Devil. Ch. 2.

Thus he resolv'd them, I baptize with water
 But your Messias is a coming after ;
 Far before me in all respects, his shoes
 I do n't deserve, the honour to unloose.
 I am a Baptist ; He's a great deal higher :
 He shall baptize you with a Ghostly fire,
 His fan is in his hand, he'll purge his floor,
 Consume the chaff, and keep the wheat in store.
 3. Nor was it long e're Jesus (though above him,
 Yet) thither came to be baptized of him.
 How's this (said Job), that thou art come to me ?
 I have more need to be baptiz'd of Thee.
 Jesus reply'd, let me have now my will ;
 That so all right'ousnes we may fulfill.
 Job therefore yielded to his Lord's request ;
 And Jesus unto pray'r himself address.
 Upon him then descended (from above)
 The Holy Ghost in fashion of a Dove.
 This voice proceeding from the Lord most high,
 Thou art the Son of my Complacency.
 Then John bare witness, saying, this is He,
 That was before and cometh after me.
 From whom (as from a fountain) doth proceed
 All sort of Grace, whereof we stand in need.
 For though the Law was first by Moses given,
 Yet grace & truth came down with him from heaven.
 No man hath seen the Father but the Son,
 He hath revealed him ; and both are One.
 Now look what years were wont to be computed,
 Before the Priests their office executed ;
 Look when the Lord set David on a throne ;
 And at what age the Patriarch was grown
 So much in favour in King Pharaoh's sight ;
 So old was now Jethro's Favourite.
 4. And as he stin'd the scandal thus of Novice ;
 So tow'd the further fitting him for's Office
 Into the wilderness the spirit drove him,
 By fasting and temptation there to prove him.
 And having fasted forty nights and daises ;
 The Tempter then assaileth him, and saies,
 Thou art an hungry now ; Gods only Son
 Can make him bread of this or any stöne.
 Jesus laid hold upon the spirits sword,
 And thus reply'd, 'tis written in the Word,

Ch. 3. John's testimony to the Pharisees.

No man doth live by bread alone, but by
His Word that ev'ry thing doth sanctify.
Then Satan to the Temple-bartleymen;
Convey'd him, saying, Cast thy self from hence,
It thou art His, for it is writ that He
Shall give his Angels charge concerning thee
To bear thee up in their offic' ods arms,
And keep thee safe from accidental harms.
Jesus rejoyns; thou shalt not tempt the Lord
[Neglecting means ;] This also is his Word.
Theta (as his last essay) the Tempter tries,
If worldly glory would infect his eyes.
Which from a lofty mountain first he shows
Then tells him thus, I'll certainly dispose
Of all to thee ; do thou but bow the knee
(Now we're together here) and worship me.
Thou wicked one. (said Christ) be gone; for Thou
('Tis writ) to none but God alone shalt bow.
Then Satan (seeing nought would fright or woe him)
Left him, and Angels ministered unto him.
5. While Jesus was amonig the savage beasts,
John was baptizing still ; to whom came Priests
Sent from the-Council at Jerusalem,
To know on what account he came to them :
Whether in quality of their Messias,
Or whither as his harbinger Elias :
Or, if as neither, then they would know why
He there baptiz'd with such authority.
I am (said John) the voice of one (the Prophet
As you well know, did long ago speak of it)
The voyce of one i'th' wilderness, whose word
Commands you clear the passage for the Lord.
I do indeed baptize, to make you fit
For one amongst you, whom ye know not yet :
He'll soon appear, but greater far than I ;
His shoes I am not worthy to unty
This in Bethabara was done. [But by
The Syriack and Nonnus Bethay.]
6. The next day John saw Jesus coming near,
And bors this record [which himself might hear]
Behold that Holy Lamb of God (said he)
Who for our sins must sacrificed be.
This same is He, of whom I said before,
I am a Priest, He's a great deal more.

Mat. Mar. Luk. Joh.

			P. 91. 11.
4	5	4	9
6		10	
		11	
7		12	
		5	
8		6	
		7	
9		8	
		Ex. 20. 3.	
10		Deut. 6. 13.	
11			
			I 19
			20
			21
			22
		J. 40. 3.	23
			24
			25
			26
			27
			28
			29
			30

Mrs. Mar. Luk. Joh. Ch. 2. Christ the Lamb of God. Andrew, &c.

For I am but of yesterday, but He
As far before me as Eternity.
I knew him not [by sight :] yet knew I well,
That he would soon appear to Israel.
The coming down o' th' Holy Ghost unto him :
Was given as a sign, whereby to know him :
Given by Him that sent me to this place,
Thus to prepare his way before his face.
I take my record from that Gall-less Dove,
That He's the Son of Gods eternal Love.
7. The next day John (with two Disciples more)
Was standing, as he was the day before :
And seeing Jesus as he passed by,
Bade them behold the Lamb of God most high.
They follow'd Him ; and being at his back,
He turn'd about and said, what is't ye lack ?
Master (said they) where may thy dwelling-be ?
Jesus invited them to come and see.
They went ; and spent the rest of that day there :
'Twas more than four a clock [the night drew near.]
One of those two was Andrew, Simons Brother :
(And very probably, St. John the other.)
He meeting Simon, straightway up and told him,
We've found the true Messiah ; come, behold him.
So both together unto Christ they came ;
Who knew, and told, and added to his name.
Thou Simon art (said he) the Son of Joses,
Peter a Rock [for me to build upon.]
8. Christ (the next day) to Galilee went down,
And called Philip of Bethsaida Town.
Then Philip meets his friend Nathanael :
And gives him an account of what befell.
Can good come out of Nazareth ? said he.
To be resolv'd (said Philip) come and see.
When Jesus saw Nathanael coming tow'r'd him,
This great Encomium he did afford him ;
Behold an Isra'elite indeed (said He)
Made up of Jacobs plain integrity !
What ! known (said he.) and never seen before ?
I can (said Jesus) tell a great deal more :
I saw thee underneath the shady tree,
Before that ever Philip called thee.
49 Rabbi (said he) I see thou art indeed
The King of Israel, the Holy Seed.

Ch. 2. *The Wedding at Cana.*

Mat. Mar. Luk. Job.

Dost thou believe (said He) with so such ease ?
 Thou shalt behold far greater things than these.
 Heaven it self shall open unto me :
 Angels themselves shall my attendants be.
 9. At *Cana* (now) there was a wedding feast,
 At which the Lord vouchsf'd to be a guest.
 For both Himself and his Disciples were
 Invited (with his Mother) to be there.
 And when she told him of their want of wine,
 He shew'd (at first) dislike to her design.
 She must not think to rule him as a novice;
 In what concern'd his Deity and Office,
 But gathering hope, she bade the servants do,
 Whatever Jesus should direct them to.
 And [when he knew that all their wine was gone,]
 He bid them fill six water-pots of Stone.
 Two or three firkins ev'ry vessel held,
 And to the brim with water they were fill'd.
 Now draw (said he) [not making any waste,]
 And give the Governour a cup to taste.
 He (having tasted,) for the Bridegroom sends,
 And thus in brief his gen'rous wine commends ;
 Most men at first keep up the worst, but thou
 (Nor like the rest,) hast kept the best till now.
 By this first miracle the Lord began
 To manifest his being more than man :
 And thus confirming his Disciples hearts,
 To *Caperneum* (for a time) departs.

1 50
 2 51
 2 1
 2 2
 3 3
 4 4
 5 5
 6 6
 7 7
 8 8
 9 9
 10 10
 11 11
 12 12

CHAP. 3. §. I.

- 2 13 AND now the Paschal Festival ensues ;
Which He observ'd, as well as other Jews :
And coming up to Town (with that intent)
14 Directly to the sacred Temple went.
Where finding those sold oxen, sheep and doves,
He made a whip, and sent them out in droves.
15 This house is cal'd (said he) an house of pray'r ;
And will ye turn it to a thi'evish fair ?
16 (Thus is it writ in David's Prophecy,
Zeal for thine house hath ev'n devoured me.)
17 The Jews reply'd, But what's the sign thou show'st ?
Produce authority for what thou dost.
And though the thing it self was sign enough,
Yet he allow'd the men this other proof ;
18 Destroy this Temple, and I will it raise,
As sumptuous as ever it was, within three dates.
19 So soon (said they) will thou this Temple rear,
Which hath been building six and forty years.
20 This they thought strange ; not knowing his intent ;
For He the Temple of His Body meant.
21 Which to his followers appeared plain,
When He was raised from the ground again.
22 Many men now consid'ring how he wrought,
Denied not the truth of what he taught.
23 He did not (yet) himself commit unto them,
Because that He did thoroughly see and know them,
24 And others who believ'd, (for shame or fear)
Were loth to let it openly appear.
25 Thus Nicodemus came to Christ by night,
And was instructed in the Gospel-light.
This Nicodemus was a Pharisee
Among the Jews of great authority.
26 Rabbi (said he) these miracles of thine
I firmly declare, thy Person is divine.
Heaven confirms thy Doctrine to be true ;
Doubtless the way to heaven thou dost shew.
27 No man (said Christ) can enter heaven gate,
Until he first become regenerate.

Regenerate ?

Ch. 3. Christ and Nicodemus. Mat. Mr. Lnk. Job.

Regenerate? (said he) what, born again?	3	4
Be pleas'd that difficulty to explain.	5	
No man (said He) that Kingdom can inherit, Till born anew of Water and the Spirit.	6	
That Kingdom cannot flesh and blood contain, Until Spirit'iz'd and born again.	7	
And let not this impossible be thought,	8	
Because you see not how the change is wrought.	9	
For as the winds intriques thou never knowst,	10	
So nor the breathings of the holy Ghost.	11	
But how can this (said Nicodemus) be?	12	
This doctrine seems exceeding strange to me.	13	
Art thou (said Christ) a Doctor of the Land,	14	
And dost not thou these matters understand?	15	
All that I speak, I know it to be true;	16	
None other can reveal the same to you.	17	
If what I teach in such an Earthly way,	18	
Ye cannot reach; what further shall I say?	19	
To teach the way to heaven, thence I cam;	20	
Although [as God] in heaven still I am;	21	
Where mortal man did never go, nor can;	22	
And therefore I became the Son of Man.	23	
And being lifted up, I am to die.	24	
(As Moses's serpent once did typifie)	25	
That mortals hung with sin may look to me;	26	
Look and be cur'd, and live eternally		
For God so loved mankind, that he gave them		
His only Son, by faith in him to save them.		
To save them from the Legal curse, which they		
Lie under still, that still do disobey.		
Hericin their condemnation chiefly lies;		
Though Light be come; yet still they shut their eyes.		
And therefore darkness is so much belov'd,		
Lest in the light their act's be reprov'd.		
But he that's consci'ous of no evil done,		
Fears not the fight of an impart' al Sun.		
3. Jesus went after that to <i>Jay-land</i> ,		
Baptizing there (with his disciples hand.)		
And <i>Jobn</i> baptiz'd in <i>Aesop</i> (which was near		
To Salim-Town) much water being there.		
<i>Jobn</i> hereupon began to be despis'd;		
Because that Christ with more success baptiz'd,		
And greater Majesty. The wrangling Jews		
Sent <i>Jobn</i> Disciples to him with the news;		

Ias. Mar. Luk. Job. Jesus, and John baptizing. Herod, &c. Ch. 9 -

3 27 John tells them, ev'ry man must be content
 With whatsoever God Almighty sent,
 That I was Christ, ye never heard me say;
 But sent before him to prepare his way.
 28 He riseth; whil'st I fall : and I rejoice,
 Because I hear the Bridegroom's pleasant voyce.
 29 He's from above: they that receive him, shew
 Their approbation that the Lord is true.
 30 For without sin the holy Ghost is given
 Unto this Sov'reign favorite of Heaven.
 31 No less than life or death eternal must
 Depend on men believ'g or distrust.
 32 4. Thus John fulfil'd his Ministry, and car'd
 For no man, and the vice of no man spar'd:
 Spar'd not the Tetrarch *Antipas* himself;
 Who often had (like counterfeiting Elze)
 Not only heard, but put in practice too
 Most of the things, the Baptist bad him do.
 5 36 So ne'er (at last) he touch'd both him and his wife
Herodias, for their incestuous life;
 (Saying his Brother's wife should not be his'n)
 6 19 That for her sake he cast him into pris'n:
 And in his blood his hands he had imbrew'd.
 Just then, but that he fear'd the multitude.
 7 20 1. When Jesus heard this unexpected news,
 And what offence was taken by the Jews;
 He went from *Jerusalem* into *Galilee*:
 (Which from the Jew's power was more free:)
 8 4 And passing through *Samararia*, he came
 Near to a Town that *Sychar* had for name:
 And (being weary) sat upon the Well
 Formerly dug by *Wrestling Jacob*.
 9 5 Whil'st his Disciples to the Town were gone,
 To buy for him and them provis'on;
 A woman thither came for water, whom
 The Lord requested for to give him some.
 10 6 Thou art a Jew (said she) and do you think
 That we *Samaritans* must find you drink?
 For since the Kingdom hath been rent in twain,
 No Jew hath dealing with *Samaritans*.)
 11 7 Jesus reply'd, Didst thou but know, my daughter,
 Who 'tis that begg'd draught of thy cold water;
 Spring-water thou 'ldst have asked at his hand,
 Who freely would have answer'd thy demand.

Gen. 33:18.

The

Ch. 2. Christ reveals himself to the woman &c. [Mat. Mar. Luk. Job.]

- The well is deep (said she) and thou hast not
Wherewith to draw, nor any water-pot. 4 11
- Art thou above our Father Israel, 12
- Who drank himself, and then gave us the well ? 13
- This will (said he) but ease your present pain : 13
- He that drinks mine shall never thirst again. 14
- That water I bestow, still proves to be 14
- 'A well of life that springs eternally. 15
- Pray give me Sir, (said she) of that same water ; 15
- That I may never thirst, nor draw hereafter. 16
- He bid her go, and first her husband call. 16
- Her answer was, that she had none at all. 17
- That's true (said he) for none thou hast alive, 17
- But in thy time hast had no less than five : 18
- And that same man with whom thou livest now, 18
- Is not thy husband ; that thou may'st avow. 19
- Sir (she reply'd) I see thou art a Prophet : 19
- Our Fathers held (what's thy opin'on of it ?) 20
- They held this Gerizim was th' only hill, 20
- For serving God according to his will. 21
- His will is this (said he) not only here, 21
- Nor at Jerusalem, but ev'ry where, 22
- Men should contin'ally put up requests 22
- With holy hands from undefiled breasts, 23
- God is himself a spirit, and will be 24
- Worship'd in Spirit and sincerity. 24
- You (without warrant) serve ye know not what : 25
- Salvation is of Us, be sure of that. 25
- I know (said she) when Christ is come, he shall 26
- In ev'ry needful truth instruct us all. 26
- I am (said He) the true Messias [whoma 27
- So long ye have expected for to come.] 28
- Leaving her pitcher then, away she ran, 28
- And told the Towns-folks she had found a Man, 29
- Could tell her all she did : I think (said she) 29
- No man can be Messias, if not He. 30
- Now his Disciples (having brought their meat) 31
- Desired him (in th' interim) to eat. 31
- But Jesus told them that he did not want 32
- Or meat or drink : though they were ignorant. 33
- My Fathers work (said he) is full as good 34
- And pleasant, as my necessary food. 34
- Think ye the same of what y're sent about. 35
- Others came in to sow, and so went out. 36

4 37 You reap the profit of the Prophets pains :
 38 Theirs hath the labours been, and yours the gains.
 Some corn indeed must yet a great while stand ;
 But here's a harvest ready to your hand.

30 Then came the woman to the well again,
 And brought a number of her Countrymen.
 39 Two daies with them (at their request) he staid,
 And was receiv'd for what the woman said.
 40 Then many more believ'd, and told the woman,
 They thought indeed that he was Christ, or no man :
 41 Yet not on her account, but for the sake
 Of their particular hearing what he spake.

42 43. Thence to other Towns he came (and past his own :
 44 For Prophets are most slighted, where most known.)
 45 Those Galileans made him welcome,
 Which saw his wonders at the Pascal feast.

46 He now revisits *Cana* ; where at first
 His water-wine allay'd their wedding-thirst.
 And when his coming was divulg'd by fame,
 A Nobleman from *Capernaum* came,
 Beseeching him to come, and so recover
 His Son, that otherwise was given over.

47 48 No faith without a miracle ? said Jesus.
 Pray Sir (reply'd the Courti'r) come and ease us.
 49 Well, go (said He) thou shalt in health behold him.
 50 The man believ'd, and found it as he told him.
 51 And having askt the time, 'twas so exact ;
 52 That minute Jesus spake, the feaver left.
 53 Which miracle was then so well received,
 That's family, as well as he, believ'd.

54 55. Thus went he up and down, and taught (with fame)
 Repentance and believing on his Name.
 But even where he had been educated,

Instead of being honour'd, he was hated.
 For standing up, as with his use agreed,
 In th' Synagogue (one sabbath day) to read,
 He (by the Clerks officious ministry)
 Receiv'd Isaia's Gospel-Prophecy.

56 57. And when he had unfolded it, he lights
 Upon the place, where thus he found it writ :
 I'm filled with the Spirit of the Lord,
 Because I am to speak a joyful word
 To all the poor in spirit, and am sent
 With healing balsom to the heart that's rent ;

Ch. 3. Christ Preacheth at Nazareth,

Freedom to preach, to those that fetter'd be,
And so proclaim the Lords great Jubilee.
Then he return'd the book, sate down ; and they
(With great atten' on) harken'd what he'd say.
This day (said he) this scripture plainly 'pears
To be fulfill'd exactly in your ears. (much,
Much more he spoke, which made them wonder
How Josephs son should ever come by such.
I know (said he) you look to see done here
The things that you have known me do elsewhere.
But I am far more undervalu'd here
(In Pow'r and Person) than I am elsewhere.
And I must tell you, that in *Israel*
Did many poor and hungry widows dwel,
When that great famine all the Kingdom grieved,
Yet by the Prophet was but one relieved.
So likewise these white lepers were good store,
When *Naaman* was cured, and no more.
Then were they ready all to fly in's face,
And led him forth toward the steepest place
Of all that mount which did support their town,
And made account to throw him headlong down.
But through them all himself he did convey,
And so to *Caperناум* went his way.

¶ And there he dwelt and preach'd contin'ally,
And that with more than Scribe authority.
¶ Thus he fulfill'd *Isaiahs* prophecy
Concerning *Zebulon* and *Naphtali* ;
Once overwhelmed with a gloomy night,
Now filled with the glor'ous Gospel-light.)

And in the Church there was a man possest,
Who sent this horrid tone from's filthy breast,
Jesus, away ! I know thee who thou art,
Gods holy Son. Excrease thou not our smart.
Jesus reply'd, Come, and hold thy tongue,
Satan obey'd (and threw the man along.)
And hereupon his fame was spread throughout
The whole amazed country round about.
How powerful a word is this (said they)
Which these uncleanest Devils thus obey !
¶ He visits *Sion's* Mother next, whose sevor
(Though violent,) at his command did leave her.
For which great cure so freely wrought upon her.
She rose and served him with thankful honour.

Mat. Mar. Luk. Job.

4	19		
	20		
	21		
	22		
	23		
	24		
	25		
	26		
	27		
	28		
	29		
	30		
4	13	21	31
		22	32
	14		
	15		
	16		
	33	33	
	34		
	35	35	
	36		
	37		
8	24	29	38
		30	
	15	31	39

*2 Kings 15. 29.
J. 9. 1, 2.*

16. 32 4 40
33
17. 34 41
35 42
36
37
38 43
23. 39 44
24.
25.
2. 40 5 42
3. 41 13
42
43 14
44
45. 15 16
1. 16
2. 17
3. 18
4. 19
3. 20
10. About sun-set he cast out many Devils ;
And all that came, he heal'd of all their evils.
(So true of him *Iaiah* prophet,
He bore our griefs and our infirmities.)
And though the Devils cry'd, we know thee well ;
Yet Jesus would not suffer them to tell.
[He would not let such lyars bear him witness.
Their trade in lying caused their unfitness.]
11. Next morning early Jesus went his way
Into a solitary place to pray.
Peter and others finding him, declare,
How earnest after him the people were.
My pains (said he) on others must be spent,
As well as these ; for therefore am I sent.
Therefore he went through *Gailee* and taught,
Confirming it by wonders which he wrought
On all that came from *Syr'a-side* opprest,
Lunatick, *Paralytick*, and posset.
For men were brought (by so great fame as this)
From parts remote, ev'n from *Decapoli*.
12. And as he was within a certain City,
A Leper came and humbly crav'd his pity.
O Lord (said he) thy power is not mean ;
Thou canst (if willing) eas'ly make me clean.
Then Jesus (mov'd with pity tow'r'd the man)
Touch'd him, and said, I will as well as can :
Be cleansed of thy leprosie (I say.)
And straight his leprosie was done away.
Now go (said he) but see thou dost not tell
Who cur'd thee, till the Priest pronounce thee well.
Let him receive that off'ring at thy hand,
As *Moses* doth (in such a case) command.
But yet the man so much the matter blazes,
That Christ was fain to keep in desert places,
13. Till some daies after, He returned home :
And it was quickly known that He was come.
So that they throng about the house for cure,
And to receive his words, so sweet, so pure.
Among the rest they bring a palsey-man ;
But cannot come at Christ, do what they can.
Having at last the roof uncovered,
With cords they let him down upon his bed.
And when He saw their true industr'ous faith,
Unto the Paralytick man he saith ;

Thy

Ch. 3. The Paralytick man let down, &c. Mat. Mar. Luk. Job.

[thy sin [the source of all infirmity]

Freely and fully is forgiven thee.

Which when the Scribes and Pharisees did hear

[For divers of them were assembled there]

Hark how his blasphemy (said they) begins !

For who but God alone can pardon sins ?

Jesus reply'd, what means your private talk ?

It's not as hard to say, Arise and walk.

Therefore I prove my power thus, and say,

Take up thy Bed (my son) and go thy way.

Then on his legs the man be'ng firmly raised,

Bore home his bed, and great *Zebraw* praised.

Which did amazement in the people strike ;

And made them say, they never saw the like.

¶ 4. Another time (He being by the shore)

The people prest to hear him more and more.

And entring into Peter's ship, from thence

His grac'ous words he freely did dispence.

When he had made an end, he Peter wishes

To launch out further for a draught of fishes.

We fish'd. (said he) and nothing caught ;

But wish'd by thee, we'll try another draught.

And so they did ; enclosing such a shoal,

They could not hope to draw the net up whole,

For John and James help they call amain :

And both the ships could scarce the fish contain.

Then Peter falls at Jesus's feet, and cries,

Too great art Thou for our vile companies.

(For they were all amaz'd.) Fear not (said He)

Thou shalt henceforth take living souls for me.

So he and Andrew came to shore, and quickly

Left all they had, to follow him : [more strictly.]

And as they went along, he call'd the other,

Which aided them, Jacobus and his Brother.

They soon agree : and Zebedee must mend

The net, which they now could not stay to end.

¶ 5. After another sermon on the shore

(To which reforted Auditors good store)

He called Mathew ; who for taking all

(Toll and Toll-booth) obey'd his Masters call :

And made him such a feast, that many a sinner

And many publicans were there at dinner.

But this the Pharisees much quarr'd at,

Because with men unsanctified he sat.

2 6 5 21

7

9 4 8 23

5 9 23

6 10 24

11 25

7 22 25

8 26

1

4 18 1 16 2

3

4

5

6

7

8

9

19 17 10

20 18 11

21 19

22 20

2 13 27

9 9 14 28

10 15 29

11 16 30

These

Mat. **Mar.** **Luk.** **Job.** **Matthew called, And feastrith Jesus. Ch. 3.**

				These men (said he) do chiefly want Physicians
			5 31	Who see their sad and desperate conditions.
			6 9	But go and learn what meaneth that, I prize
		9		Mercy before the fattest sacrifice.
			32	Self-right'ous men I never came to save,
				But those that see what want of me they have.
	14	18	33	But why (say they) do thy Disciples feast,
				When <i>Jobns</i> and ours fast twice a week at least?
	15	19	34	When I am gone (said he) they'll fast and weep
		20	35	Like Bridemen now my company they keep.
	16	21	36	And [being newly call'd] they are not fit
				For trials of a rougher nature yet.
			37	In garments weak, strong pieces will not suit;
17		22	38	Old bottles break, and spill the vines new fruit.
			39	They that know what the old wine is already,
				Disgust the must, as being harsh and heady.

C H A P.

CHAP. 4. §. 1.

And after this, the solemn festival
Was holden at Jerusalem by all.

Here there's a Pool (Bethesda is the name)
Having five porches built about the same.
These porches for the Creeples were erected;
Where they the stirring of the Pool expected.
For at a certain time an Angel came,
Whose motion gave such vertue to the same,
That whoso first was after bath'd, was sure
(Whate're he ail'd) of present perfect cure.

Now one (among the rest who there did wait)
Had had a lameness thirty years and eight.

Christ therefore knowing what he had endur'd,
Demanded of him, if he would be cur'd.

Sir (said the man) it is indeed my will,
But (wanting help) I am prevented still.
Rise, take thy bed (said He) and go thy way.

So the man did : and 'twas the sabbath day.

Therefore the Jews (observing what he did)
Told him that this the Laws of God forbid.

This I was bid (reply'd the man) to do,
By him that did enable me thereto.

Whose that ? said they. Who 'twas, he could not say ;
For Jesus had convey'd himself away.

But in the Temple afterward they met ;

Now thou art well (said Jesus) do'nt forget
This mercy of the Lord : offend no more,

Left thou be worse than e're thou wast before.

Then went the man and told the Jews, he found
That Jesus was the person made him sound.

With Jesus therefore hotly they contest,
For violating of Gods holy Rest.

My God (said he) and Father worketh still :
I also work [according to his will.]

Then did they seek to kill him ; and the racket,
Because he made th' Eternal God his Father.

The Son (said he) does what the Father does :
His son he loves ; his Son He all things shows.

5	1
6	2
7	3
8	4
9	5
10	6
11	7
12	8
13	9
14	10
15	11
16	12
17	13
18	14
19	15
20	16

5 21 To him he will his wondrous power give;
 That he shall also cause the dead to live.
 Men he must judge : that men to him may shew
 22 The same respect, as unto God is due,
 Who so believeth God, believeth me :
 23 And he that doth, shall live eternally.
 They that are dead shall shortly hear my call,
 24 Who am (like God) a spring of life to all.
 And unto me the last discerning fan
 Is given, as I am the Son of man.
 My voyce (I say) shall open ev'ry grave ;
 Some to condemn, and othersome to save :
 According to the right'ous firm decree
 Of Him that gives me this authority.
 This record of my self is weak (say you.)
 But John hath fully prov'd it to be true.
 Whose testimony (yet) I could have waved ;
 But that ye might believe, and so be saved.
 He was a candle burning very bright,
 And (for a while) ye lov'd to see his light.
 But I have greater witnessies than John ;
 To wit, the works I have divinely done.
 And God himself from heaven witness bore ;
 Whose voyce was never heard of you before.
 But if my Fathers words had been believ'd ;
 Whom he hath sent, you would have soon receiv'd.
 Search but the Scriptures, and you'll plainly see,
 That they are they which testify of me ;
 How that I am that Life-infusing Prophet :
 But ye refuse to be partakers of it.
 'Tis not my self I honour, but the Lord,
 Whom (in rejecting me) ye have abhor'd.
 If a seducer comes, and humours you ;
 Whate're he saies, is still accounted true.
 But how can ye believe, that seek and love
 Rather applause from men, than from above ?
 I'll not accuse you unto God : ye must
 By Moses's law be judg'd, wherein ye trust.
 Of Me did Moses write ; you'd Me believe,
 Did ye but credit unto Moses give.
 But if ye do'nt believe what He did write,
 How can ye Me believe [whom thus ye slight ?]
 Now on the Sabbath which they call First-second
 (From second Paschal seven such were reckon'd)

Ch. 4. His Disciples crop the ears of Corn.

Mat. Mar. Luk. Job.

Jesus's Disciples pluckt the ears of Corn :	13	4	2	34	6	2
Which ought (the Jews said) then to be forborn.				35		
Have ye not read (said Christ) what David did,	3			3		
When he and his (being very hard bestead)						
Were by Abimeleck admitted guests	4			26	4	
To consecrated shew-bread of the Priests ?						
Why don't ye also of the Priests complain,	5					
How by their works the Sabbath they profane ?						
If, for the Temples use, ye say, they are ;	6					
I'm greater than the Temple is by far.						
But God loves Mercy more than sacrifice ;	7					
Consider this, and you'll be less precise.						
This Rest was made for mankinds benefit ;				37		
And not to lose their health by keeping it.						
I am moreover Lord o' th' Sabbath day ;	8			28		
[Can temper, change, or take it quite away.]						
3. As Jesus taught another time, there came	9	3	4	6		
A man, whose wither'd hand had made him lame;						
The Jews then (willing to accuse him) say,	10		8		7	
Is healing lawful on the Sabbath day ?						
Stand in the midst (said Jesus to the people)				3		
What one of all this superstitious people,	31					
That hath a sheep new fallen in a pit,						
Will not upon this day deliver it ?						
Man is by far more precious : if we can,				32		
Can save and will not, we destroy the Man.			4		9	
What say ye now to this ? what is't ye say ?						
Is healing lawful on the Sabbath day ?						
Then did he (when they answer'd not) expect	13		5		10	
Anger and grief at their hard-heartedness :						
And had the man stretch forth his wither'd hand,						
Which was restor'd again at his command.						
At this, the Pharisees (with malice fill'd)	14		6			
Straightway consult which way to get him kill'd.						
But Jesus knowing their Herodian hearts,	15		7			
Went tow'r'd the Maritime remoter parts.						
Yet from all parts the people thither came,			8			
When once they heard of his all-healing Name,			9			
So that a ship was fain to wait upon him :						
So out of measure did the people throng him,				19		
For with a touch he healed all their evils,				21		
And with a word cast out the foulest Devils,						
And charg'd them not to make him known : hereby	36		22			
Fulfilling of Isaiah's prophecy.						

18 My chosen and beloved Servant shews
 Judgement as well to Gentiles as to Jews.
 19 He shall not make a puther or a noile,
 Nor in the streets shall any hear his voice,
 20 He shall not break the reed already clest ;
 Nor quench the flax, where spark of hope is left ;
 Till he compleat his Gospel-Right'ousness :
 21 Till Gentiles this Victorious Judge confels.
 22 About this time the Lord abode in pray'r
 All night upon a mountain, to prepare
 His Ordination. When the Sun drew near,
 He summons his Disciples to appear :
 Whence he so many for Apostles marks,
 As th' antient Jewish Church had Patriarchs ;
 To be his near attendants, and disperse
 These joyful tidings through the universe.
 Ease to restore to those that were dis-eas'd,
 And to recover whom the Devil seiz'd.
 23 Peter and Andrew, James and John (two paires).
 And these two last he called Thunderers ;
 Then Philip, Thomas, and Bartholomew,
 Levi (th' Exciseman) alias Matthew,
 Alpheus's Son Jacobus was another,
 And Judas (call'd Thaddeus) James's Brother,
 Simon the Cananite (or else Zealotes.)
 24 Iip-holy Judas (call'd Iscariotes.)
 Whose thievery and avarice (in th' end)
 To's Master made him prove a trait'rous fiend.
 With these the Lord descended to the plain,
 Where met him all the multitude again :
 And they that were dis-eas'd, or were possesst,
 All of them had their grievances redrest.
 25 Then into th' houle he went ; but had no leisure
 To eat or drinke : they tarong'd so out of measure.
 And some went forth to stop the multitude :
 For this (they said) was boisterous and rude.
 26 Seeing them come so thick, on that account
 He went and preach'd this Sermon in the Mount.
 (To his Disciples chiefly 'twas address'd,
 Though many things concerned all the rest.)
 27 Blessed are they that are in spirit poor :
 Heaven shall them enrich for evermore.
 Blessed are they that weep and mourn aright :
 They shall be comforted with joy and light,

Ch. 4. The Beatitudes. He came to fulfil &c. [Mat. Mat. Luk.]

Blest are the meek, that all the world enjoy ;	5
[Whose inward peace no creature can annoy.]	
Blest (then) are Mourners, Meek, and Poor in Spirit ;	
Who Comfort, Earth, and Heaven must inherit.	
Blest are the hungry and the thirsty Souls :	6
God shall their table spread, and fill their bowls.	
Blessed are those are mercifully given :	7
Mercy again shall they obtain from Heaven.	
Blest are the pure in heart, who God shall see.	8
Blest are the peaceful, Heavens Progeny.	9
Blessed are those that are my sufferers :	10
For the Celestial Kingdom shall be theirs.	11
Glory in wrongs ; for your reward is Glory :	12
Ye know they us'd the Prophets so before y'.	
Ye are as salt ; which, when the Saviour's gone,	13
Is good for nought, and therefore trampled on.	
Ye represent a City built on high ;	14
Which (while it is) is obvious to the eye.	
Ye are as lights : which men use so to set,	15
That all the house may thence have benefit.	
So let your works shine forth, that men may gather	16
Thence, that ye have a true Celestial Father.	
Whose Law t'abolish never think I came ;	17
I came to establish and enlarge the same.	
For Heav'n and Earth shall sooner pass away ;	18
Than e're one moral title shall decay.	
Who so the least commandment violates	19
(Repenting not) ne're enters Heaven-gates.	
For if ye do no more than what is done	20
By factious Scribes and Pharisees y' are gone. '	
Murder (say they,) to judgement must be brought,	21
And so shall ev'ry rash and angry thought.	
Which breaking out in vile opprobrious names,	22
Shall have a greater doom and hotter flames.	
Offer not therefore any sacrifice,	23
Until you've reconcil'd your enemies.	
And this do quickly, e're the Judgement's past ;	24
Before you are in horrid prison cast.	
From whence ye can't at liberty be set,	25
Until y' have paid the utmost of the debt.	
'Twas said of old, All whoredom thou shalt flee :	26
I say a wanton thought's adultery.	
If thy right eye or hand offend thee thus,	27
Condemn both them and all thy darling lusts.	
C 2 Come	28
	29
	30
	16 17
	12 18
	59

Mat. Mar. Luk. Joh. Of Adultery, Divorcee, Swearing, &c. Ch. 4.

5 30 Come rather lame, and sing in Heavens Quire ;
Than alwaies flame, and howl in Hell entir.

31 Again, the Scribes transgres the antient laws,
Suff'ring divorce for any trivial cause.
32 Except it be for fornication ; she,
And he that weds her, act adultery.

33 They also say, Let swearers pay their vowe,
But I no [idle] swearing can allow ;
34 By Heav'n or Earth, or by Jerusalem,
For God alone hath power over them.
35 Nor by thy head ; until thou canst turn gray,
Or (at thy pleasure) turn thy age away.
36 Barely affirm, or barely else deny,
In vulgar term, No, Nay, Yes, Yea or Y.

37 The law permits you to retaliate
[Yet not without the Publick Magistrate.]
38 Be Ye (if any buffet you) so meek,
As (rather than revenge) turn th' other cheek,
40 If law's pretended, and thy coat be gone ;
Two wrongs endure, before thou render one.
41 And if compel'd, (by Messengers of State)
To go a journey, be not obstinate.
42 Give to thy pow'r : and whosoe'er would borrow,
When lend thou canst, delay not till the morrow.

43 Ye know what hath been said [by Pharisees ;]
Thy Neighbour love, and hate thine Enemies.
44 But I say Love, and Bless, and pray for those
That Hate you, Curse you, Are your bloody foes.
45 For thus your Fathers rain and Sun give food,
As well to wicked persons as to good.
46 If ye salute and love your loving Brothers,
What do ye more than Publicans and others ?
47 Imitate this perfection of Gods Love ;
[And have his benediction from above.]

6 1 Touching your giving alms ; If ye regard
Appiause of men, expect no more reward.
2 Vain-glory makes the hypocrites proclaim it ;
And they receive the recompense they aim at.
3 Be thou so private, it may scarce be known
To thee thy self, what thou thy self hast done:
That He who sees the greatest secrecy,
May (at the last) reward thee openly. [it
4 And when thou pray'st, pray not like those that do
In greatest concourse, that the world may know it.
5 But

Ch.4. Of Alms & Prayer. Fasts. Covetousness. **Mat.** **Mar.** **Luk.** **Job.**

But shut thy door ; be sure thou shalt be heard :	6	6		
Thy private pray'r bee'll publickly reward :				
Nor pray like heathens, o're and o're again ;	7			
Who think their strings repeated must obtain.				
God knows beforehand what ye have to say.	8			
After this manner therefore you may pray :	9			
'Our Heav'ly Father, hallow'd be thy Name.	10			
Enlarge thy Kingdom, and confirm the same.				
Grant that thy will we may fulfill in love,				
As it is done by ev'ry one above.				
Vouchsafe this day our daily bread to send us,	11			
And pardon us, as we do those offend us.	12			
Whate're the world, whate're the flesh or Devil	13			
Tempting attempt, deliver us from evil.				
For thou art King of glorious pow'r [and then			11	1
Wilt still be so] when time's no more. <i>Amen.</i>			2	
(This form he also gave, when ask'd by one			3	
For such a form, as others had of <i>John.</i>)			4	
Pardons (said he) are so bestow'd upon you,	14			
As you your selves do pardon those that wrong you.	15			
Moreover, in your private fasts, sequester	16			
That hypocritical affected gesture.				
Wash and anoint thy self : and shun their pashers,	17			
Who both reward and fast to one another.				
Fast not to men, but unto God ; and see,	18			
If God do n't recompence thee openly.				
Lay up no treasure here for moth and rust ;	19		12	33
And where (for thieves) ye know not whom to trust.	20			
Lay't up in heav'n ; such things approach not thither :	21		34	
Your heart and treasure will be both together.				
Both soul and body are directed well,	22		11	34
If light in th' eye and in the judgement dwell,				35
But being clouded with blind avarice,	23			36
How dismal an obscurity is this !				
For God and Mammon are so opposite,	24			
They cannot both be serv'd by mortal wight.				
Take then no thought for things to drink or eat :	25		12	22
God gives you life ; he'll (surely) give you meat.				23
He feeds the fowls, that neither reap nor sow :	26			24
Are ye not better than the birds (I trow ?)				
But which of you take all the thought you can,	27			25
Can make himself one whit the taller man ?				26
And then for clothes ; the bilies here (ye know .)	28			27
Not toyd, nor spin ; yet see but how they grow !				

That even Solomon in all his glory
Was not array'd like one of these before y'.
Be not so faithless as to think your Father
Will cloath the grass, and not his children rather.
Take then no thought for vizards or for suits :
These are the chiefest care of heathen brutes.
Your father knows ye cannot be without them :
Ye need not be so anxious then about them.
His kingdom first and Right'ousness pursue :
The rest shall all be added unto you.

My little flock, away with fears and cares :
Your Fathers will hath made you Royal heirs.
Be not solicitous about to morrow :
The present day is full enough of sorrow.
Rather glye alms, let what ye have be sold :
And so provide you bags, that wax not old.

Judge not, and be not judg'd : for as ye judge,
That judgement to receive ye must not grudge.
How canst thou hypocritically crie,
Of that same straw I'll clear my brothers eye ;
When in thine own there is a beam ? Corregy,
Thy own waies first, and then let him be checkt.

To Cynick teeth expose not things divine ;
Nor Diamond-doctrines to the feet of swine.

Although a friend at midnight may deny,
To rise, and do his friend a courtezey ;
Yet if his friend be but impotunate,
He'll rise and help him (be it ne're so late.)
Be earnest in your pray'rs ; ask, seek, and knock ;
Receive, and find, and heaven-gates unlock.
What man (for bread) will give his child a stone,
Or giving him (for a fish) a scorpion ?
If ye (whose goodness comes from him) do so,
Much more shall he his Ghosly gifts bestow.

Observe that gen'r'l Law, to others do,
As ye are willing should be done to you.

The broad way shun wherein the rabble tread,
Which unto death and to so ruine leads.

Strive (with a few) to enter at the gate
That leads to life ; because 'tis very streight,

Beware of teachers cloath'd in woolly skin,
But are indeed as ravenous wolves within ;
Y ou all know them by their lives and by their lips :
It is not a vine that beareth baws or heps.

Ch. 4. - The Centurions beloved Servant.

Mat. Mar. Luk. Joh.

The root and fruit are both alike : the fruit
Will truly shew the nature of the root.
And if the fruit be naught, the tree is good,
For nothing but to find Hell-fire food.
Lord, Lord: will never into heav'n admit them;
Unless an holy life before had fit them.
For workers of iniquity will plead,
That ~~my~~ name they've often preach'd and pray'd
Cast Devils out, and many wonders done :
But then shall I disown them ev'ry one.
Therefore all they that practise what they hear,
With prudence on a Rock their building rear.
And all the storms and winds that beat and blow,
That first foundation cannot overthrow.
But they that never practise what they hear,
With folly on the sand their building rear :
Which, when the storms and winds do beat and blow,
With dreadfull fall they quickly overthrow.

7	18		
	19		
	20		
	21		
	22		
	23		
	24		
	25		
	26		
	27	6	49
	28		
8	5	7	1
	6		2
	7		3
	8		4
	9		5
	10		6
	11		7
	12		8
	13		9
	14		10
	15		11

And when these sayings to an end were brought,
The people were amaz'd at what he taught :
Who taught them with authority, and so
As feeble Scribes were never wont to do.
6. From thence to Capernaum: Jesu went :
And there the Elders of the Jews were sent,
To gain his will to heal a Captain's servant.
And they (in their request) were very fervent.
This man (said they) deserves it at thy hands:
He founded us a Church, and loves our Land:
And as He went along with them, to cure him ;
The Captain sent some friends of his, entreated him
That he [a Gentile] was not fit enough
To harbour such a One within his root.
Therefore (said he) I durst not see my Lord :
I'm sure of help, if thou but speak the word.
For I (though to inferior a Commander)
Can make my men come hither or go yonder.

Then Jesus (turning to the people) saith,
All Isr'el hath afforded no such man.
Heli's for the Jews ; when from the East and West
The heathens shall with Abraham be blest.
So they return'd, and (as he told them) found
The paralytic man both safe and sound.
7. The next day after, Jesus went along
Tow'r'd Naim City, with a mighty throng.

And there he met (without the City walls)

A widows only sons sad funerals,

Attended with much people of the place

Condoling of her lamentable case.

And at the sight his bowels did relent;

Weep not (said he) thy loss do I resent

When to the Bier he came, the bearers laid

Then did he touch the same, and thus he said ;

Young man arise. He could not but obey,

[And open his eyes, that had been cold as clay :]

Then sitting up, he spake exceeding plain,

And Jesus gave him to his friends again.

Great fear surpriz'd all those that saw the same ;

Who therefore prais'd the great Jehovahs Name :

Because he had his people visited,

And rais'd a prophet that could raise the dead.

Which rumour quickly was divulg'd throughout

Judea and the Region round about.

8. John Heard it too ; and sent to Christ, to know,

Whether he were indeed the Christ or no.

Now Jesus (when the two disciples came)

Was healing men posset, and blind, and lame.

Tell John (said he) what miracles are wrought,

And how the Gospel to the poor is taught.

And blest is he that taketh no offence

At this my Jew-despised exigence.

Then Jesus (when the messengers were gone)

Thus to his Auditors commended John :

What went ye forth to see ? a wav'ring reed ?

Or one arrayed like the Royal seed ?

What went ye forth to see ? a Prophet ? yea,

No Prophet ever was so great as He.

He 'tis, of whom the Prophecy doth say,

I send my Messenger, to clear thy way.

And yet the meanest Gospel-minister

Before this great Law-prophet I prefer.

Till John the types and prophesies spresold,

What John foretold bids you now behold.

Come ye but hear, and understand ; in summe,

This that *Jesus* is, that was to come.

Yea, fay embrac's his Gospel, save the world ;

Which have no right (ye think) but are accurst.

Heathens and Publicans (indeed) conform

So thick, as if they Heaven meant to storn,

But

<i>Ch. 4. Christ upbraids their unbelief.</i>	<i>Mat.</i>	<i>Mar.</i>	<i>Luk.</i>	<i>Job.</i>
But Pharisees and Lawyers have rejected His good advice from God to them directed,	11	16	7	30
What shall I say then to this peevish race,				31
But what the boyes are wont i' th' market-place :	12			
Ye dance not at our merry pipe ; our ditty	17			32
(Though ne're so doleful) will not move your pity ?				
For Jobus austerity ye have opprest	18			33
With infamy, as if he were pestilent :				
I that am free free and affable, have got	19			34
The title of a Glutton and a Sot.				
But all true sons of Wisdom justify				35
Both him and me from all your obloquy.				
9. Then did the Lord their unbelief upbraid,	20			
To whom his pow'r had lately been display'd.				
Wo to Chezaz, to Bethsaida wo !	21			
For Tyre and Sidon would have long ago				
The themselves in sack-cloth humbled, had they been				
Spectators of the things, that ye have seen.				
I tell you therefore, in the Judgement-day	22			
A greater doom shall ye receive than they.				
In wonders Capernaum doth excell ;	23			
And their neglect will thrust her down to hell.				
If Sodom and Gomorrah had enjoy'd them,				
That fire and brimstone had not yet destroy'd them,				
I tell you therefore, in the Judgement-day.	24			
She shall receive a greater doom than they.				
Thanks to my Father, Lord of Heav'n and Earth,	25			
Who lightest men of parts and noble birth ;				
And doft these mysteries to Children shew :				
Because it is thy pleasure so to do,	26			
Thou hast deliver'd ev'ry thing to me ;	27			
And I am fully known to none but thee :				
And so thy glorious person is conceal'd.				
Only to me and, thorow me reveal'd.				
Come unto me, all ye that are opprest ;	28			
Come unto me, and I will give you rest.				
Submit your selves to this my Discipline :	29			
'Twill prove the best and sweetest Anodyne.				
[I do not tyrannize with rig'rous might :]	30			
My yoke is easy and my burden light.				
19. About this season (being invited) he			7	36
Lay down to dinner with a Pharisee.				
A woman of the City thicker came				37
(Whose life had gain'd her a notorious name)		And		

And brought (within an Alabaster pot)
The delicatest ointment could be got.
She knee'd behind his feet ; and when they were
Wash'd with her tears, she dri'd them with her hair.
Then (having kiss'd them) with her oily so sweet
Bath'd his beloved, well-beloved feet.

The Pharisee (observing what was done)
Wonder'd that Jesus let her thus alone.
Were this (thought he) a Prophet / as they deem'd
He would have known, who 'tis that toucheth him.

Simon (said Jesus) somewhat I should say.
Master (said Simon) let me hear'e; I pray,
Two men (said He) to pay to One were bound'd
One twenty shilling, th' other twenty pound :
And when they had not wherewithal to pay,
He cancell'd and threw the bonds away.
Which of the two (dost think) will love him most?
Why, he by whom the greatest summe was lost.
Thou 'rt in the right (said Christ.) Now do but see,
How very different your dealings be.
Thou did'st me not with common water greet :
Her penitentiall tears have wash't my feet.
My cheek with common kiss thou did'st not greet :
She hath not yet left kissing of my feet.
My head with common oyl thou did'st not greet :
Her pleasant ointment hath perfum'd my feet.
Her sins are pardon'd, which she knew were many :
Though thou (perhaps) dost think thou hast not any.
Then he address'd himself to her, and said,
Thy sins are pardon'd, all thy debts are paid —.

This startled all the rest that were at dinner :
What man (said they) can thus discharge a sinner?
—The Faith (said Christ) hath gain'd thee this release:
And therefore (Daughter) go thy way in peace.

Jesus went (after this) from town to town
(With his Apostles) preaching up and down,
And certain graciefull women bore his charge,
Whom He from evil spirits set at large.

Mary (from whom went leaven) and Susainah,
With Herod's steward Chuza's wife Joanna. (blind):

Then brought they one possest, both dumb and
But at his word the Devil soon resign'd.
So that the people were amaz'd ; and gave it
For granted, He was Christ (the Son of David.)

-4. The blasphemy of the Scribes, They, &c. Mat. Mar. Luk. Joh

Scribes came thither from Jerusalem,	12	24	3	22	14	15
whose Hellish malice made 'em thus blasphemous;						
beats the Devils down but with a club						
as's borrow'd of their Grand-father Belzebub.						
Housen (said Christ) or Kingdoms, that divide	25		23		17	
themselves against themselves, can't long abide.			24			
Devils thus among themselves contend,	26		25		18	
on will their self distract'd Kingdom end.			26			
you think your own Exorcists do it by	27				19	
the power of Gods spirit : why not I ?						
at if I do, then am I Davids son ;	28				20	
as may be sure, that Kingdom is begun.						
ruine Satans plots, I bind his hands ;	29		27		21	
vanquish vice, wherein his Kingdom stands.					22	
and he that helps me not to beat him down,	30				23	
linders th' advancement of my Royal Crown.						
All sin may be forgiven whatsoever :	31		28	12	10	
but this malicious Blasphemy shall never.				29		
Whoe'er imputes what Heavens Holy Spirit	32			30		
Works, unto Hells black art, shall Hell inherit,						
Show me the fruit, I know the tree : and so	33					
These wicked words your wicked hearts do show.						
For from the fountain of the heart doth spring	34					
Both ev'ry good and ev'ry evil thing.						
But at the last men must a reck'ning make	35					
For all the idle words they ever spake.						
And then thy sound or thy corrupted breath	36					
Will prove a favour unto life or death.						
13. Some then desired him a sign to shew,	37					
Whom Jesus thought not fit to yield unto.	38				11	16
Ye shall see long (said he) have such a one, as						
Was once prefigur'd in the Prophet Jonas.	39					29
As the third day gave him his second birth,	40					30
So then shall I forsake the teeming earth.						31
Those Ninevites condemn this stubborn race :	41					32
For here's a Greater in their Prophets place.						
The Southern Queen condemns you ev'ry one :	42					
For here's a Greater than King Solomon.						
I have begun to cast your Devil out ;	43				24	
Who roving solitarily about,						
At length returns, and [at the open door]	44				25	
Espies his house deck better than before :						
Then with a seav'n-fold power will he venture	45				26	
[To your eternal ruine] to reenter.						

12 46 3 31 8 19 : 14. While yet he spake, his Brethren and his ~~M~~
 Could not come near; they throng'd so one about.
 Then was he told by those that stood about,
 Thy Mother and thy Brethren are without,
 And fain would speak with thee. But whom d'ye
 To be (said he) my kindred? I esteem
 These men my nearest and my dearest kin,
 Which have my faithfuller Disciples bin:
 He that obeys my Father, is my Brother;
 And she likewise, my Sister and my Mother.
 How blessed (said a woman) is the womb
 And papa, from whence thy nourishment hath come.
 Yea, blest are they (said He) a great deal rather,
 Which hear and do the will of God my Father.
 15. That very day did he from ship-board teach
 Great multitudes of people on the Beach.
 A husbandman (said he) went out to sow;
 And some seed fell, where people us'd to go;
 Which lying open to the fowls, they came
 And very greedily devour'd the same.
 Some fell upon a ground of stones, and there
 The upstart blade was quickly made appear:
 But when the sun grew hot, it wither'd quite;
 Because the rooting was so very slight.
 Some fell (again) upon a ground of thorn,
 Which overpowered and choak'd the corn.
 Some falling on a good and fertile soil,
 Did variously reward the plowmans toyl.
 He that hath got an ear to hear, may hear:
 [But all have not an understanding ear.]
 Then his Disciples askt him, why he spoke
 So Enigmatically to the flock.
 Because (said he) to you alone 'tis given,
 To understand the mysteries of heaven.
 They that do know and practise, shall have more;
 Others shall lose the things they had before.
 So these that think they have both eye and ear,
 Indeed and truth do neither see nor hear.
 So said Isaiah to this harden'd land;
 Hear ye and see, but nothing understand.
 In judgement are they blind, and so gross-hearted;
 Lest they should understand and be converted.
 Ye hear and see, what all the Prophets could
 Nor hear nor see, though very faint they would.

Hear

4. The Tares. Mustard-seed. Leaven. Mar. Mar. Luk. Job.

He then this parable more plain express;	13	18	
which is (indeed) amongst the easiest.	4	13	
Preacher sows the word of God; and they	19	14	8: 11
which do not understand it, are th' high-way:			12
cause their hearts do not the seed admit,		15	
a foul-mouth'd Prince o'th' air devoureth it.			
at which the stony-ground receives with joy,	20	16	13
& heat of persecution will destroy.			
& thorns and briars (where the seed was sown)	21	17	
int out the cares and riches of the world.	22	18	14
Solid, honest hearts the word takes root,		19	
and (more or less) it bears a precious fruit.	23	20	15
The Earthly Heaven (said the Lord again),	24		
like a field that bears the choicest grain.			
it while the farmer dreams of no such matter,	25		
an envious hand or other damage scatters.			
nd when the Corn and tares begin to appear,	26		
'ho (say the servants) sow'd the darnel here ?	27		
one but an enemy (quoth he) would do't.	28		
all we (say they) advance it by the root ?			
lo (saith the Master), left ye hurt the corn :	29		
till the harvest let it be forborn.			
and then the reapers (whom I use to hire)	30		
shall house the wheat, and hurl the weed in fire.			
Again, the word dispens'd aright (said He),		26	
is like to seed that grows insensibly.		27	
Whose fruit of Grace (which no device can blast),		28	
comes to a Glorious harvest at the last.		29	
Again, my Kingdom's like a mustard-seed,	31	30	13: 18
That yields a tree wherein the birds may breed.		31	19
From small beginnings it will greatly grow ;	32	32	20
Just as the leaven spreads among the dough.		33	21
In such plain parables (and yet sublime)	33	34	
He couch'd his Doctrine all at that same time.	34		
Fulfilling what the Psalmist once foretold,	35		
I'll parables declare both dark and old.			
Then the Disciples pray'd him to explain	36		
The meaning of the Darnel and the Grain.	37		
The Grain (said he) are You, whom I have sown ;	38		
The Ray's the off-spring of the wicked One :	39		
Which in the final harvest of the world	40		
Shall by the Angels into Hell be hurl'd.	41		
And then the Right'ous like the Sun shall shine.	42		
They that can hear, let them their ear incline.	43		

- 13 43. He that hath found where treasure is concealed
Sells all he hath and purchases the field :
So is the Gospel. So a Merchant-man
Makes all the mony, all the means he can,
To gain a costly diamond ; to gain
What doubly will reward his oot and pain.
44. 'Tis like a Net enclosing great and small ;
(All are enclosed, because they're fishes all :)
But on the shore their good or bad condition
Must undergo the Fishers inquisition.
And so the Angels at the latter day
Shall save the good, and throw the bad away.
45. Then Jesus ask'd his Scholars, if they thought
These things intelligible, which he taught.
They answer'd, Yes, all this we understand.
Take notice then (said he) of this command :
Lay safely up (for treasure) all you've heard,
Be like to Scribes for Heaven well prepar'd ;
Or like to skifull Houphoulders, that shew
(Upon occasion) things both old and new.
46. Who lights a candle, to be covered
Beneath a narrow bushel or a bed ?
All that I tell you here, must come to light :
All must be made appear to all mens sight.
Yet that can heat, to this incline your ear :
Take special heed both what and how ye hear.
Look how much care and diligence ye take,
So much the greater profit will ye make.
Gifts well employ'd the Lord intends to bless ;
Which not employ'd must needs grow less and less.
47. Now when the ev'ning came, he bid them make
Tow'rd th' other side of this Tiberian lake.
And being under sail, the wind and sea
Were like to cast the ships and them away.
They (as their sacred anchor) flee to Him :
Carest thou nothing, if we sink or swim ?
He then awoke, and (rising from his pillow)
Rebuk'd the wind, and calmed ev'ry billow :
Chiding their fluctuating faith. And they
Wonder'd to see th' impetuous wind obey.
48. Now to the place of Gadernes he comes :
Where two Demonicks met him from the tombs.
One was so fierce and fell, his furious hands
Snapt (like a twined thread) the strongest bands :
49. Ranging
50. 51.
- 52.
- 4 21 8 16
- 22 17
- 23
- 24 18
- 25
- 8 23 35 22
- 36
- 24 37 23
- 25 38 24
- 26 39 25
- 27 43
- 41
- 28 5 1 26
- 2 27
- 3

— 4. The Legion of Devils, Fairies, &c. [Mat. Mar. Luk. Job.]

Wandering about the Hills and Monuments,		4	
elling, and lancing of himself with flints.		5	
Christ at a distance he beheld and knew,		6	8 28
and prostrate at his feet himself he threw.			
Jesus (said he) thou Son of God, be gone ;	8 29	7	
and (by the Great Jehovah) let m' alone :			
let me alone ; confine me not as yet.			
Within that bottomless and easelēs pit.			
For He had said, come forth thou fiend [so mad :]		8	29
asking (besides) what kind of name he had.		9	30
I have (said he) as large a name as any e			
Legion I'm call'd; for truly we are many.			
Pray let us not be utterly cashier'd :		30	31
Grant us possession of that swinish herd.		31	
These were about two thousand there at graze :		32	32
And into them (by Jesus' leave) they past.		32	33
Then running down a place exceeding steep,		33	34
The dirty swine were drowned in the deep.		34	35
And when the hogherds saw't, away they fled,			
To tell the people how their cattle sped.			
To see this accidente the people ran ;		35	
And when they came, they saw the savage man			
Sit cloth'd and in his wits at Jesus' feet :		36	36
And they were all astonisht to see't.		37	
But being informed what became of his host,		38	
They prayed Jesus to depart the coast.			
So taking ship, the man would scarce forfike him,		16	
[For fear the Legion again should take him].		17	37
Go home (said Christ) fear no such future evil ;		18	38
[I can (though absent) guard thee from the Devil].		19	39
Go ; let the mercies of the Lord be blazed.		20	
He went ; and made Decapolis amazed.			
18. Now after Jesus was again come o're,	9	21	40
He found the people waiting on the shore.			
A Ruler of the Synagogue then came	18	22	41
And worship'd Jesus (<i>Fairies</i> was his name).			
Lord, come (said he) and touch, and so recover		23	42
My little Daughter that is given over.			
And as they both together went along,	19	24	
A certain woman crowded in the throng ;	20	25	43
Which had a flux for twelve long years endur'd,			
Spent all she had, and could not yet be cur'd.		26	
I know (said she) I should be as I ought,	21	27	
Could I but touch this Great Physician's coat.		28	

With

Mat. Mar. Luk. Job. The bloody Issue. Two blind Men. Ch. 4

- | | | | |
|-----|----|----|---|
| | 8 | 44 | With much ado she reach'd the fringe or borders,
And straight porceiv'd her body was in-order. |
| 5 | 29 | | Then Jesu turn'd and ask'd, Who touch'd me thus? |
| 32 | 30 | 45 | Peter reply'd, They throng both thee and us. |
| | 31 | | Some body hath (said he, and look'd about) |
| | 32 | 46 | I find that healing vertue is gone our. |
| | 33 | 47 | And when the woman saw she was not hid ; |
| | 34 | 48 | She kneeling, trembling, told him what she did. |
| | 35 | 49 | Daughter (said he) thine own believing heart
Was th' instrument of cure ; in peace depart. |
| | 36 | 50 | Then one of Fairm' servants came, and s'd, |
| | 37 | 51 | Thou need'st not trouble Him ; thy Daughter's dead. |
| 23 | 38 | 52 | Be not afraid (said Christ) do but believe ; |
| 24 | 39 | | Thou shalt thy daughter safe and sound receive. |
| 25 | 40 | 53 | Then coming to the house, he suffer'd none |
| | 41 | 54 | To follow him, save Peter, James, and John. |
| | 42 | 55 | And hearing what a doleful din they kept, |
| | 43 | 56 | He told them that the Dam'sel only slept. |
| | | | They laug'd at that. Stand back (said he) give way ; |
| | | | And (with her parents) enter'd, where she lay. |
| | | | Dam'sel (said he) arise from off thy bed. |
| | | | She did : and they were all astonished. |
| | | | Now let her eat (said he) what meat she can : |
| | | | But let not this be known to any man. |
| 27 | | | 19. And as he went from thence, two men implor'd. |
| | | | His mercy, and to have their sight restor'd. |
| 28 | | | Do ye believe indeed (said he) that this |
| 29 | | | Within thy power is ? They answer'd, Yes. |
| 30 | | | Then touching their benighted eyes, he saith, |
| 31 | | | Be't to you both according to your faith. |
| 32 | | | They saw : and he (so far from all vain-glory) |
| 33 | | | Bad them conceal, and not reveal the story. |
| 34 | | | But they departed ; and (where'er they came) |
| 35 | | | In all the country spread abroad his fame. |
| 36 | | | 20. They brought him then a dumb Demoniack : |
| | | | Who being dispossess, distinctly spake. |
| | | | Who (said th' amazed people) who can tell, |
| | | | When such a thing was seen in Israel ? |
| | | | The Pharisees (again blaspheming) said, |
| | | | He casts out Devils by the Devils aid. |
| 354 | 6 | 1 | 21. Jesus from thence (with his Disciples) went |
| | | | Where formerly his private life was spent. |
| 55 | | 2 | And as he taught, they wonder'd He should know |
| | | | Such things, who never had been bred thereto. |

Thus

Cly 4. The Apostles sent abrodd.

Thus they were prejudic'd, because they knew
Him, and his trade, and his Relations too:
'Tis very true (said he, that knew their mind)
Prophets at home worst entertainment find.
Your strange and monstrous unbelief hath hind'r'd
My working miracles among my kindred.
22. Then Jesus went and preach'd about, and w^e ought
Wonders and cures in proof of what he taught:
Pitying the feeble multitude, that were
Scatter'd like sheep without a shepherds care.

The Crop is great (said he) and 'tis as true,
That faithful, skilful workmen are as few.
But pray to God, that he would send abroad
Labourers void of folly and of fraud.

And now do, what I chose you twelye to do,
Perambulate the Land by two and two;
Pass by Samaritan and Heathen tow'rs:
Seok ye the sheep that stray on Jewish downs.
This Doctrine preach, Christs kingdom is begun:
Prove it by miracles, as I have done,
Cast out the Devils, cause the dead to lyfe:
Ye freely have received, freely giye.
Provide no mney, no more cloaths; go forth,
Just as you are: your work is somewhat worth;
And tarry, when ye come to any Town,
In one good house; and sit not up and down.
Wish peace on such a house peace shall remain:
From others it returns to you again.
If any Town your words or you disgust,
Witness against them, shaking off their dust.
And in the judgement-day shall these have sorrow,
Much more than those of Sodom and Gomorrah.
Ye go like sheep among the wolvish droves;
Be wise as serpents, harmless as the Doves.
Beware of men: to Councils they'll accuse you,
And often in their Synagogues abuse you.
Before the Roman powers you'll be led:
(And so the Gospel shal be further spread.)
But trouble not your selves, what then to say:
Your answer shall be ready at that day.
You answer not so much, as doth the spirit,
Which from your Heav'nly Father ye inherie.
A Brother will inform against a Brother;
One seeming Christian will betray another.

D

None

Mit. Mar. Link: Job.

13	36	6	3
57		4	
		5	
58		6	
9	35		
35			
36			
37			
38			
10	1	7	9
2			1
3			
4			
5			
6			
7			
8			
9			
10			
11			
12			
13			
14			
15			
16			
17			
18			
19			
20			
21			
11			
12			

to 22			None will endure you : but if you endure. To th' end, be sure you shall be then secure.
23			When persecuted, flee from Town to town : Before you've done, I'll poure my veng'ance down.
24			Ye must not look to have the worlds good wrod, When Him they so abuse that is your Lord.
25			Then fear them not : let nothing be conceal'd ; What I have told you, must be all reveal'd.
26			Proclaim aloud, whate're I whisper here : And do not body-burning Tyrants fear.
27	t3	2	Fear him that can both heav'n and Earth controll, And bid hell-flames devour both body and soul.
28		3	'Tis He, by whom your very hairs are told.
29		4	Are not two sparrows for a farthing sold ?
30		5	Not one of them drops down without your Father.
31		6	And will he not look after You much rather ?
32		7	Owne me before the world, and you I'll own, Then when ye come before my Fathers throne.
33		8	Deny me (if you please ;) I'll you deny, Then when you come before his Majestie.
		9	For I am come to light a trying fire, Whose kindling I most ardently desire.
		49	But I my self must first be dipt therein : How am I streightned till it doth begin !
34		50	Think not that I am come to settle peace : For (with the Gospel) troubles will encrease.
35		51	Through Satans malice it will set at strife Father and Son, the Husband and the Wife.
36		52	And he that sets the dearest friend above me,
37		53	I set him down for one not worthy of me.
38	14	26	And so is he that beareth not his crofs, And follows me ; although to's outward loss.
		27	Now you're precaution'd. Who begins a tower, Before he weighs the utmost of his power ?
		28	For otherwise he gaineth but a jeer ;
		29	Because he founded, what he could not rear.
		30	Or what King goes to undertake a war, Before he knowes how strong his forces are ?
		31	But rather than unequal'y engage, He'll try to qualify the others rage.
		32	So ye beforehand on your losses think ;
		33	That when your trial comes, ye may not shrink. H: that lov's life before the Gospels profit, He shall for ever be deprived of it.
39			

Ch. 4. John Baptist beheaded. Herod, &c. [Mat] [Mar] [Luk] [Job]

But he that will expose his life for me,
Shall live, and only lose mortality.

Whoso receiveth you that bear my name,
Receiveth me, and Him from whom I came.

And if to God and Me he hath regard,
He shall receive our Messengers reward.

That cup of water which is given so,
Shall with eternal blessings overflow.

So the Apostles went and preach'd about,
Healing with oyl, and casting Devils out.

He (in their absence) travel'd up and down,
Preaching the word in Country and in Town.

23. Now Herod Antipas (th' incest'ous beast)
Invited all his Gallants to a feast.

And as the Daughter of Herodias

(In dancing) hugely pleased Antipas,
He swore he'd grant (that very day of 's birth)

What e're she askt, to half the Kingdoms worth.
She askt her Mother, what she should demand;

And this her wicked answer was at hand ;
In thy demands (my Daughter) be no larger

Than John the Baptists head within a charger.
So in she comes : My Lord (said she) I wish

The head of John the Baptist in a dish,
The King was very loth (at first) to grant it ;

But for the sake of 's oath she did not want it.
For straight he sent an Executioner,

To fetch his head [and tongue] to bewitch her.
The maid received it, and carry'd forth

T'her Mother more than all the kingdoms worth.

When his Disciples heard of this disaster,
They came and decently enterr'd their Master.

24. And Jesu's fame was now so much display'd,
That Herods conscience made him sore afraid.

'Tis not (said he) Elias, talk not of it ;

Nor yet the soul of any other Prophet ;
But He whose head was given for a Ball :

His works will make my crime prove Capital.

25. Then came the Twelve, relating how they taught ;
And also all the miracles they wrought.

John's dead (said he :) we'll step aside a while
(And leave this croud) some half a dozen mile.

(For now the train of people was so great,
They could not gain so much as time to eat.)

10 40

41

42

11 1

6

12 9

6

13

14 6

21

22

7

23

24

8

25

26

9

27

10

28

11

29

12

30

13

31

14

32

15

33

16

34

17

35

18

36

19

Lat. Mar. Luk. Job. | *The five Loaves and two Fishes.* Ch. 4-

- | | | |
|--------|---|---|
| 14. 34 | 6 | 1 And having coasted to Bethsaida Downs,
He met a multitude from sev'ral towns : |
| | 9 11 | 2 Which (knowing of his going) ran before,
And waited there his coming to the shore. |
| | 12 | 3 And Jesus pity'd them, because they were
Like straying sheep without a Pastours care : |
| | 13 | 4 And with spirit'al food began to feed them ;
Bestowing cures, as ev'y one did need them. |
| 15. 35 | 12 | 5 And tow'r'd the ev'ning his Disciples come
Desiring him to send the people home. |
| 16. 36 | | 6 For here (said they) there's nothing to be had ;
And they have no provision (good or bad.) |
| 37 | 5 Pbi'lip (said he, to prove him) where's the meat, | |
| | 6 Which these my Auditours should have to eat ? | |
| | 7 Five pound (said Pbi'lip) will not buy them bread ;
For ev'ry one to put a bit in's head. | |
| 17. 38 | 8 What have ye here (said Jesus) ? One reply'd, | |
| 18. 39 | 9 Five barley loaves, two little fish beside. | |
| 19. 40 | 10 Make them (said he) sit down in equal ranks ;
And so they did. Then Jesus (giving thanks) | |
| 20. 41 | 11 Breaks to's Disciples first, and them he wishes
For to distribute both the bread and fishes. | |
| | So the Disciples did, as Jesus will'd : | |
| 21. 44 | 12 And all the people ate, and all were fill'd.
Let nought (said he) be lost ; first let them sup, | |
| | Then look and gather all the fragments up. | |
| | 13 Which being done, of broken bread and meat
They had a dozen basket-full compleat. | |
| | When there had been five thousand men (beside
Women and Chldren) fully satisfy'd. | |
| 22. 45 | 14 And they were so transported with the thing ;
They call'd him Christ, & would have made him King. | |
| 23. 46 | 15 But bidding his Disciples put to Sea, | |
| 24. 47 | 16 He left the company, and went to pray. | |
| 25. 48 | 17 And in the mountain he was left behind, | |
| 26. 49 | 18 While they were struggling with the tide and wind. | |
| 27. 50 | 19 But having row'd about a league, they spy'd
Almighty Jesus walking by their side. | |
| 28. | 20 And they cry'd out, supposing 'twas a sprite :
(For now 'twas past the middle of the night.) | |
| | But Jesus let them hear his voice, and said,
Cheer up, 'Tis I, ye need not be dismay'd. | |
| | And Simon Peter answer'd, If 'tis thou,
Then call me to thee in the water now. | |

Well,

Ch. 4. He walketh on the Sea. He exhorts, &c. [Mat.] [Mar.] [Luk.] [Job.]

Well, come (said he.) And Peter walked well,	14 89		
Till's faith (by storms and winds arising) fell.	30		
That sinking, he sank too ; and sore afraid			
Cry'd out again to Jesus for his aid.			
Who did indeed (with's helping hand) protect him ;	31		
But for his unbelief he soundly ch:ekt him.			
And they perceiving that it was the Lord,	6 21		
With all their heart received him on board.			
When He came up, they had a calm ; and found	32 6	51	
Themselves arrived, whither they were bound.			
Then their astonishment was wonderful ;	52		
(For they forgot the loaves, they were so dull.)			
And falling down before his feet, they cry,	33		
Thou art indeed the Son of God most high.			
No sooner could their feet on ground be set,	34	53	
But known it was through all <i>Gensefet</i> :	35	54	
And notice given unto all diseased ;	36	55	
Who touching but his cloaths, were all released.		56	
27. Now thise five thousand tarry'd yonder still;			22
And thought next day to have him on the hill :			23
But then perceiving Jesus had forsook 'em,			24
They came to Capernaum for to look him.			
Rabbi (said they) which way didst thou come hither ?			25
(Knowing there was no boat to bring him thither.)			
Indeed (said He) 'tis for the food ye got,			26
But for the miracle ye seek me not.			
Feed rather; that ye may for ever live :			27
Such food can I (by my Commission) give.			
And what's requir'd of us (said they again)			28
That so we may that other food obtain ?			
Your duty is (said Jesus) now to yield			29
Affent to Him whom God hath sent and seal'd.			
What we beheld (said they) that's not enough ;			30
We cannot yield without a greater proof.			
Our Fathers fed (as by the Word appears)			31
On Moses' bread from Heaven fourty years.			
From God (said he) not Moses, came that fare ;			32
Not from the highest Heavens, but the air.			
This is true bread, that comes from Heav'n indeed ;			33
And gives true life to all that truly feed.			
But still he carnally was understood :			34
Feed us (said they) with this transcendent food.			
I am (said he) this bread of life ; and he			35
Shall never hunger more, that feeds on me.			

- 6 36 But I, my words, and works are all rejected,
By all that are not thereunto elected,
All that the Father gives me, shall believe :
And all that come, I readily receive.
37 For I came down from Heaven, but to do
His will that sent me hither unto You.
38 His will it is, that I should save all those
Whom He hath given me, and nothing lose :
39 That I should life and Resurrection give
To all that see me, know me, and believe.
40 This man from Heav'n ! said they to one another :
Did we not know his Father and his Mother ?
Leave murmuring, said Christ. None come to me,
Except the Father draw them graciously.
41 By him alone to me they must be brought :
As Esay writes, Of God they shall be taught.
42 Not that the Father can be seen apart,
But by the Son, who fully knows his heart.
43 They that believe on me, shall live for ever
44 I am that bread of life, that faileth never.
45 Manna preserved not alive the eaters :
46 This bread will free from Deaths enslaving fetters.
47 This bread's my flesh, my world redeeming flesh ;
Celestial bread, which doth the soul refresh.
48 How can this man (thought they) bestow his flesh,
To feed our bodies, or our souls refresh ?
49 Except (said he) by faith ye feed upon
My very flesh and blood, y^e are dead and gone.
50 But he that does do so, shall live for aye ;
And I will raise him at the latter day.
51 For unto all that know but how to feed,
My flesh and blood are meat and drink indeed.
52 They that do so, abide and live in me ;
53 And I in them to all eternity.
54 For so are they with me incorporated,
As I am one with Him that all created.
55 This coming down from God, and bloody feast
Many discip'es could not well digest,
56 For in the Synagogue 'twas all declar'd,
And therefore both by one and other heard.)
57 I know your murmuring, said he. Doth this
Within you raise so great a prejudice ?
58 What if ye should the Son of man behold
Ascending thither where he was of old ?

Ch. 4. Many Disciples fall off.

	Mat.	Mar.	Luk.	Job.
I am not to be understood so grossly :	6	63		
I speak of feeding and of food more ghostly.				
But some of you believe not ; I foresaw them :	64			
None come to me, except the Father draw them.	65			
At that same word (because he touch'd the sore.)	66			
Many drew back, and follow'd him no more.				
Will ye go too (said Jesus to the Twelve)	67			
Will ye go too, and leave me to my self?				
To whom (said Simon Peter) should we go?	68			
What other can eternal life bestow ?				
We know and are persuaded ev'ry one,	69			
That Thou art God Almighty's only Son.				
How, ev'ry one ? said he. But twelve are chosen;	70			
And yet there is a Devil in the dozen.				
Judas Iscariot was meant by Christ ;	71			
Him avarice to treachery entic'd.				

D 4

CHAR.

CHAP. 5. §. 1.

Ex: Passover He staid not long in J^yrs,
 But shun'd at home their more enraged fury.
 And from Je^susalem to Galilee,
 There followed him both Scribe and Pharisee:
 Who took occasion, and with Jesus clash'd,
 Because his servants ate before they wash'd,
 For all the Jews do wash them very much:
 Their vi^ets als other wise they will not touch.
 So after marketing: and many m^{any} m^{any}
 Traditions of the Elders they ador^e.
 Wherefore (said they) do thy Disciples thus
 Transgres^t traditions that are given us?
 Ye hypocrites (said Jesus) very well
 I^saiān did concerning you foretel,
 This people draweth nigh me with their mouth;
 Their heart's as far, as is the No^th from South.
 In vain they worship me, while thus they swerve
 From my Commands, and mans commands observe.
 The Law's transgres^t by this your superstition:
 The Law's betray'd by Presbyter-tradition.
 God w^tld have Parents honoured and owned;
 And he that curseth either, shold be stoned:
 If now a man devote his wealth, he's freed
 From succouring his Parents in their need.
 [And ye account a curse as good as none,
 Except it be by Tetragrammaton.]
 Hearken (said he to those that stood about him)
 Man is deli^d by nothing from without him:
 Th^tings from within do really pollute.
 You that have ears to hear, give ear unto't.
 When Jesus was again retired in,
 Then his Disciples come and thus begin;
 Dost thou not understand, how greatly thou
 Didst scandalize the Pharisees but now?
 My Fathers plants (said he) shall thrive and grow,
 But others must expect a fatal blow.
 Let them alone, blind leaders of the b^lind;
 Both one and th' other for the pit design'd.

Explain

Ch. 5. *The Syrophenician Woman.*

Explain it unto us (said Peter then)
 Are you (said He) as yet such silly men?
 Do n't all ye eat pass through you to the draught?
 But from the heart comes ev'ry evil thought,
 And word, and work. Now these the soul pollute :
 To eat with hands unwasht can never do't.
 2. From thence departing, Jesus did arrive at
 The coast of Tyre ; but could not long be private.
 Thither a woman hearing of his fame
 (Being a Greek-Syrophenician) came,
 And very earnestly she did request
 To have her Daughters Devil dispossess.
 He held his peace : then said the Apostles, Sir,
 This woman troubles us, pray answer her.
 I am to feed poor Israel's sheep (said he)
 I am not sent [as yet] to such as she.
 Lord help me (then said she upon her knees)
 My Daughter grievously tormented is.
 The Children must be serv'd (said he) I can n't
 Throw bread to dogs, and let the children want.
 Truth Lord (said she) but yet the dogs may eat
 The scatter'd crumbs of either bread or meat.
 Woman (said he) thy faith is great ; receive,
 As thou desirest, as thou dost believe.
 So home she went, and found her dispossess.
 And laid upon the bed to take her rest.
 3. Thence through Decapolis he past ; and there
 They brought him one could neither speak nor hear.
 His healing hands they prayd him to impose :
 (Which ceremony Christ had often chose.)
 Then (going aside) he touch'd his tongue with spittle,
 And put his fingers in his ears a little.
 Then looking up to heav'n, he sigh'd, and said,
 In Syriak, Ethrathab (be opened).
 The man both heard and spake : and Jesus charged
 They should not let the rumour be enlarged.
 But they so much the more the matter blazed :
 As being out of measure all amazed.
 His works (said they), are very good ('tis clear)
 He makes the dumb to speak, the deaf to hear.
 4. And being returned into Galile,
 He sate upon a mountain near the sea :
 Where at his feet were divers cast diseased ;
 And (to the peoples wonder), all were eas'd.

Mat.	Mar.	Luk.	Job.
15	15	7	18
16		19	
17		20	
18		21	
19		22	
20		23	
21		24	
22		25	
		26	
23			
24			
25			
26		27	
27		28	
28		29	
29			
30			
31			
32			
33			
34			
35			
36			
37			
29			
30			

15 31 To see them walk and speak and see so well,
 They glorify'd the God of Israël.
 And having tarry'd there about three daies,
 Then calling his Apostles, thus he saies ;
 I pity this great multitude, whose vi<
 Is brought (by this) to none, or very little.
 I'm loth to send them thus away, lest some
 Should faint away, before they reach their home.
 How in this wilderness can we supply
 With bread (said they) so great a company ?
 What loaves are here? said He. And when they knew,
 They told him seav'n, and little fish a few.
 Let them sit down (said Jesus) on the banks.
 They did. And Jesus (having given thanks)
 First breaks, and gives th' Apostles, whom he wishes
 So to deliver out the bread and fishes.
 Which those Disciples did, as Jesus will'd :
 And all the people ate, and all were fill'd.
 And the remains of what was blest by him,
 Fill'd seaven baskets to the vety brim.
 Children and women having fed, beside
 Four thousand men compleatly satish'd.
 5. From thence he sailed tow'r'd Magiddo ; whither
 Came Pharisees and Sadduces together,
 Puff'd up with wrang'ling superstitious leaven,
 And fain would have him shew a sign from Heaven.
 Ye hypocrites (said he) ye weather-wise
 Prognosticatours of the various skies !
 The ev'ning's red (say you) the morning's gray ;
 Most hopeful tokens of a pleasant day !
 And can ye not discern that I am He,
 By all the certain signs ye hear and see ?
 This spurious brood shall never have a bigger,
 Than what the Prophet Jonas did prefigure.
 6. So leaving them, he sailed back agen.
 Beware (said he to his Disciples then)
 Beware o'th' leaven of the Pharisees,
 And of the sly Herodian Sadduces.
 They thought he meant, At table do n't partake
 With such as they, whatever shift ye make.
 For they forgot to carry bread enough,
 And had in all the Vessel but a loaf.
 Why reaon ye (said he) about your vi< ?
 What ! is your faith, or is your sense so little ?

Have

Ch. 5. The blind Man at Bethsaida.

Have ye forgot already how I fed
So many thousand with so little bread,
And so much left? So then they understood,
How that he spake of Doctrine, not of food.
7. A blind man (at Bethsaida) then was brought him:
To lay his hands upon him they besought him.
And leading him without the town, he wett
His eyes with spittle, saying, see'st thou ye? ?
Some men I see (said he) but I should doubt;
They were but trees, but that they walk about.
Then Jesus, having strok'd his eyes again,
Bad him look up; and then he saw most plain.
Go to the place (said Jesus) where you dwell;
Go not to th' Town, nor any Towns-man tell.
8. Then (by Cæsaria Philippi) He
Demanded, whom men reckon'd him to be.
They answer'd, some say John, and some Elias,
And some (again) ark-hiding Jeremias,
Or one of th' antient Prophets. But (said he)
What's your opinion now concerning me?
Thou art (said Simon Peter for the rest)
The Christ, the Son of God for ever blest.
Simon (said he) thou 'rt happy; for to thee
My Father hath reveal'd this mystery.
Peter thou art a solid corner-stone;
For me to rear my future Church upon,
Next unto me, shall ye so strongly arm it,
That hellish force, and fraud shall never harm it.
Whatever you my stewards here shall do,
The same is ratifi'd in Heaven too.
But publish yet to no man, what I am:
[Let it obstruct the end for which I cam'.]
For suffer at Jerusalem I must,
And leave (within three dayes) my fun'r'al-dust.
Nay, save thy self from bitter death (said Peter)
For life is certainly a great deal sweeter.
Get thee behind my back (said Jesus then)
Thou adversary both to God and men:
For to my sight thou art a sore offence,
Because thou judgest all by humane sense.
'Tis for the life of men: and to all they
That follow me, must follow me this way.
Chuse life, you'll see 'tis only death ye chuse:
Lose life for me, your life ye shall not lose.

	Mat.	Mar.	Luk.	Job.
16	10	8	19	
17		11	20	
18		12	21	
19				
20				
21				
22				
23				
24				
25				
26				
27	13	9	18	
28	14	28	19	Matt.
29	15	29	20	2
30	16			Eph. 3
31	17			20. If 22.
32	18			Rev. 21.19. Job. 20.21. 1 Cor. 2.8
33	19			
34	20	30	21	
35	21	31	22	
36	22	32		
37	23	33		
38	24	34	23	
39	25	35	24	

What

1 26 8 36 9 25
 2 37
 27 38 26
 28 9 1 27
 1 2 28
 2 3 29
 3 4 30
 31
 32
 4 5 33
 6
 5 7 34
 35
 6
 7
 8 8 36
 9
 10
 11
 12
 13
 14
 15
 16
 17
 18
 19
 20
 21
 22
 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121
 122
 123
 124
 125
 126
 127
 128
 129
 130
 131
 132
 133
 134
 135
 136
 137
 138
 139
 140
 141
 142
 143
 144
 145
 146
 147
 148
 149
 150
 151
 152
 153
 154
 155
 156
 157
 158
 159
 160
 161
 162
 163
 164
 165
 166
 167
 168
 169
 170
 171
 172
 173
 174
 175
 176
 177
 178
 179
 180
 181
 182
 183
 184
 185
 186
 187
 188
 189
 190
 191
 192
 193
 194
 195
 196
 197
 198
 199
 200
 201
 202
 203
 204
 205
 206
 207
 208
 209
 210
 211
 212
 213
 214
 215
 216
 217
 218
 219
 220
 221
 222
 223
 224
 225
 226
 227
 228
 229
 230
 231
 232
 233
 234
 235
 236
 237
 238
 239
 240
 241
 242
 243
 244
 245
 246
 247
 248
 249
 250
 251
 252
 253
 254
 255
 256
 257
 258
 259
 260
 261
 262
 263
 264
 265
 266
 267
 268
 269
 270
 271
 272
 273
 274
 275
 276
 277
 278
 279
 280
 281
 282
 283
 284
 285
 286
 287
 288
 289
 290
 291
 292
 293
 294
 295
 296
 297
 298
 299
 300
 301
 302
 303
 304
 305
 306
 307
 308
 309
 310
 311
 312
 313
 314
 315
 316
 317
 318
 319
 320
 321
 322
 323
 324
 325
 326
 327
 328
 329
 330
 331
 332
 333
 334
 335
 336
 337
 338
 339
 340
 341
 342
 343
 344
 345
 346
 347
 348
 349
 350
 351
 352
 353
 354
 355
 356
 357
 358
 359
 360
 361
 362
 363
 364
 365
 366
 367
 368
 369
 370
 371
 372
 373
 374
 375
 376
 377
 378
 379
 380
 381
 382
 383
 384
 385
 386
 387
 388
 389
 390
 391
 392
 393
 394
 395
 396
 397
 398
 399
 400
 401
 402
 403
 404
 405
 406
 407
 408
 409
 410
 411
 412
 413
 414
 415
 416
 417
 418
 419
 420
 421
 422
 423
 424
 425
 426
 427
 428
 429
 430
 431
 432
 433
 434
 435
 436
 437
 438
 439
 440
 441
 442
 443
 444
 445
 446
 447
 448
 449
 450
 451
 452
 453
 454
 455
 456
 457
 458
 459
 460
 461
 462
 463
 464
 465
 466
 467
 468
 469
 470
 471
 472
 473
 474
 475
 476
 477
 478
 479
 480
 481
 482
 483
 484
 485
 486
 487
 488
 489
 490
 491
 492
 493
 494
 495
 496
 497
 498
 499
 500
 501
 502
 503
 504
 505
 506
 507
 508
 509
 510
 511
 512
 513
 514
 515
 516
 517
 518
 519
 520
 521
 522
 523
 524
 525
 526
 527
 528
 529
 530
 531
 532
 533
 534
 535
 536
 537
 538
 539
 540
 541
 542
 543
 544
 545
 546
 547
 548
 549
 550
 551
 552
 553
 554
 555
 556
 557
 558
 559
 560
 561
 562
 563
 564
 565
 566
 567
 568
 569
 570
 571
 572
 573
 574
 575
 576
 577
 578
 579
 580
 581
 582
 583
 584
 585
 586
 587
 588
 589
 590
 591
 592
 593
 594
 595
 596
 597
 598
 599
 600
 601
 602
 603
 604
 605
 606
 607
 608
 609
 610
 611
 612
 613
 614
 615
 616
 617
 618
 619
 620
 621
 622
 623
 624
 625
 626
 627
 628
 629
 630
 631
 632
 633
 634
 635
 636
 637
 638
 639
 640
 641
 642
 643
 644
 645
 646
 647
 648
 649
 650
 651
 652
 653
 654
 655
 656
 657
 658
 659
 660
 661
 662
 663
 664
 665
 666
 667
 668
 669
 670
 671
 672
 673
 674
 675
 676
 677
 678
 679
 680
 681
 682
 683
 684
 685
 686
 687
 688
 689
 690
 691
 692
 693
 694
 695
 696
 697
 698
 699
 700
 701
 702
 703
 704
 705
 706
 707
 708
 709
 710
 711
 712
 713
 714
 715
 716
 717
 718
 719
 720
 721
 722
 723
 724
 725
 726
 727
 728
 729
 730
 731
 732
 733
 734
 735
 736
 737
 738
 739
 740
 741
 742
 743
 744
 745
 746
 747
 748
 749
 750
 751
 752
 753
 754
 755
 756
 757
 758
 759
 760
 761
 762
 763
 764
 765
 766
 767
 768
 769
 770
 771
 772
 773
 774
 775
 776
 777
 778
 779
 780
 781
 782
 783
 784
 785
 786
 787
 788
 789
 790
 791
 792
 793
 794
 795
 796
 797
 798
 799
 800
 801
 802
 803
 804
 805
 806
 807
 808
 809
 8010
 8011
 8012
 8013
 8014
 8015
 8016
 8017
 8018
 8019
 8020
 8021
 8022
 8023
 8024
 8025
 8026
 8027
 8028
 8029
 8030
 8031
 8032
 8033
 8034
 8035
 8036
 8037
 8038
 8039
 8040
 8041
 8042
 8043
 8044
 8045
 8046
 8047
 8048
 8049
 8050
 8051
 8052
 8053
 8054
 8055
 8056
 8057
 8058
 8059
 8060
 8061
 8062
 8063
 8064
 8065
 8066
 8067
 8068
 8069
 8070
 8071
 8072
 8073
 8074
 8075
 8076
 8077
 8078
 8079
 8080
 8081
 8082
 8083
 8084
 8085
 8086
 8087
 8088
 8089
 8090
 8091
 8092
 8093
 8094
 8095
 8096
 8097
 8098
 8099
 80100
 80101
 80102
 80103
 80104
 80105
 80106
 80107
 80108
 80109
 80110
 80111
 80112
 80113
 80114
 80115
 80116
 80117
 80118
 80119
 80120
 80121
 80122
 80123
 80124
 80125
 80126
 80127
 80128
 80129
 80130
 80131
 80132
 80133
 80134
 80135
 80136
 80137
 80138
 80139
 80140
 80141
 80142
 80143
 80144
 80145
 80146
 80147
 80148
 80149
 80150
 80151
 80152
 80153
 80154
 80155
 80156
 80157
 80158
 80159
 80160
 80161
 80162
 80163
 80164
 80165
 80166
 80167
 80168
 80169
 80170
 80171
 80172
 80173
 80174
 80175
 80176
 80177
 80178
 80179
 80180
 80181
 80182
 80183
 80184
 80185
 80186
 80187
 80188
 80189
 80190
 80191
 80192
 80193
 80194
 80195
 80196
 80197
 80198
 80199
 80200
 80201
 80202
 80203
 80204
 80205
 80206
 80207
 80208
 80209
 80210
 80211
 80212
 80213
 80214
 80215
 80216
 80217
 80218
 80219
 80220
 80221
 80222
 80223
 80224
 80225
 80226
 80227
 80228
 80229
 80230
 80231
 80232
 80233
 80234
 80235
 80236
 80237
 80238
 80239
 80240
 80241
 80242
 80243
 80244
 80245
 80246
 80247
 80248
 80249
 80250
 80251
 80252
 80253
 80254
 80255
 80256
 80257
 80258
 80259
 80260
 80261
 80262
 80263
 80264
 80265
 80266
 80267
 80268
 80269
 80270
 80271
 80272
 80273
 80274
 80275
 80276
 80277
 80278
 80279
 80280
 80281
 80282
 80283
 80284
 80285
 80286
 80287
 80288
 80289
 80290
 80291
 80292
 80293
 80294
 80295
 80296
 80297
 80298
 80299
 80300
 80301
 80302
 80303
 80304
 80305
 80306
 80307
 80308
 80309
 80310
 80311
 80312
 80313
 80314
 80315
 80316
 80317
 80318
 80319
 80320
 80321
 80322
 80323
 80324
 80325
 80326
 80327
 80328
 80329
 80330
 80331
 80332
 80333
 80334
 80335
 80336
 80337
 80338
 80339
 80340
 80341
 80342
 80343
 80344
 80345
 80346
 80347
 80348
 80349
 80350
 80351
 80352
 80353
 80354
 80355
 80356
 80357
 80358
 80359
 80360
 80361
 80362
 80363
 80364
 80365
 80366
 80367
 80368
 80369
 80370
 80371
 80372
 80373
 80374
 80375
 80376
 80377
 80378
 80379
 80380
 80381
 80382
 80383
 80384
 80385
 80386
 80387
 80388
 80389
 80390
 80391
 80392
 80393
 80394
 80395
 80396
 80397
 80398
 80399
 80400
 80401
 80402
 80403
 80404
 80405
 80406
 80407
 80408
 80409
 80410
 80411
 80412
 80413
 80414
 80415
 80416
 80417
 80418
 80419
 80420
 80421
 80422
 80423
 80424
 80425
 80426
 80427
 80428
 80429
 80430
 80431
 80432
 80433
 80434
 80435
 80436
 80437
 80438
 80439
 80440
 80441
 80442
 80443
 80444
 80445
 80446
 80447
 80448
 80449
 80450
 80451
 80452
 80453
 80454
 80455
 80456
 80457
 80458
 80459
 80460
 80461
 80462
 80463
 80464
 80465
 80466
 80467
 80468
 80469
 80470
 80471
 80472
 80473
 80474
 80475
 80476
 80477
 80478
 80479
 80480
 80481
 80482
 80483
 80484
 80485
 80486
 80487
 80488
 80489
 80490
 80491
 80492
 80493
 80494
 80495
 80496
 80497
 80498
 80499
 80500
 80501
 80502
 80503
 80504
 80505
 80506
 80507
 80508
 80509
 80510
 80511
 80512
 80513
 80514
 80515
 80516
 80517
 80518
 80519
 80520
 80521
 80522
 80523
 80524
 80525
 80526
 80527
 80528
 80529
 80530
 80531
 80532
 80533
 80534
 80535
 80536
 80537
 80538
 80539
 80540
 80541
 80542
 80543
 80544
 80545
 80546
 80547
 80548
 80549
 80550
 80551
 80552
 80553
 80554
 80555
 80556
 80557
 80558
 80559
 80560
 80561
 80562
 80563
 80564
 80565
 80566
 80567
 80568
 80569
 80570
 80571
 80572
 80573
 80574
 80575
 80576
 80577
 80578
 80579
 80580
 80581
 80582
 80583
 80584
 80585
 80586
 80587
 80588
 80589
 80590
 80591
 80592
 80593
 80594
 80595
 80596
 80597
 80598
 80599
 80600
 80601
 80602
 80603
 80604
 80605
 80606
 80607
 80608
 80609
 80610
 80611
 80612
 80613
 80614
 80615
 80616
 80617
 80618
 80619
 80620
 80621
 80622
 80623
 80624
 80625
 80626
 80627
 80628
 80629
 80630
 80631
 80632
 80633
 80634
 80635
 80636
 80637
 80638
 80639
 80640
 80641
 80642
 80643
 80644
 80645
 80646
 80647
 80648
 80649
 80650
 80651
 80652
 80653
 80654
 80655
 80656
 80657
 80658
 80659
 80660
 80661
 80662
 80663
 80664
 80665
 80666
 80667
 80668
 80669
 80670
 80671
 80672
 80673
 80674
 80675
 80676
 80677
 80678
 80679
 80680
 80681
 80682
 80683
 80684
 80685
 80686
 80687
 80688
 80689
 80690
 80691
 80692
 80693
 80694
 80695
 80696
 80697
 80698
 80699
 80700
 80701
 80702
 80703
 80704
 80705
 80706
 80707
 80708
 80709
 80710
 80711
 80712
 80713
 80714
 80715
 80716
 80717
 80718
 80719
 80720
 80721
 80722
 80723
 80724
 80725
 80726
 80727
 80728
 80729
 80730
 80731
 80732
 80733
 80734
 80735
 80736
 80737
 80738
 80739
 80740
 80741
 80742
 80743
 80744
 80745
 80746
 80747
 80748
 80749
 80750
 80751
 80752
 80753
 80754
 80755<br

Ch. 5. *The Lunatick Touch.*

They then perceiv'd his meaning : for the aptest
To represent *Elias*, was the *Baptist*.
10. Coming next day to th' other nine, he found them
With Scribes and many other people round them.
But seeing Jesus, unto Him they ran,
And kindly to salute him they began.
Ye busy Scribes (said Jesus) what's the things,
Which hath occasion'd all this reasoning?
Master (said one among them) here I come
And bring my only child both deaf and dumb.
For ev'ry Moon the Devil thus torments him,
And makes him foam, and fret, and fume, & rents him.
I came to thy Disciples for redress :
The raging fiend they cannot dispossess.
O faithless men (said he) how long must ye
Be born withall ? go, bring the Lad to me.
The Lad was brought, and seeing Christ before him,
The Devil threw him on the ground and tore him.
Christ askt him when this first besett his Son :
He told him, From a very little one.
We often from the fire and water snatch him,
Where otherwise the Devil would dispatch him.
But if thou caust do any thing (Lord Jesus)
Comiserate our miseries, and ease us.
I can (said Christ) if thou canst but believe :
Believe, and thou maist any thing atchieve.
And then with tears the man reply'd in brief,
Lord I believe, help thou mine unbelief.
When Jesus saw they throng'd him round about
To see the end, he cast the Devil out.
Thou spirit deaf and dumb (said he) resign
For ever that possession there of thine.
He did ; but first he roar'd, and rent him sore :
So that for dead the people gave him o're.
But Jesus presently restor'd (or rather
Gave) health to him, and him unto his Father.
Then Jesus from the company retir'd ;
And those Apostles privately enquir'd.
Wherefore ? although they were so many, yet
They could not make one filthy fiend submit.
For want (said he) of solid faith : for that
(One grain thereof) will lay a mountain flat.
But some are so malicious and so mad,
To faith ye must your pray'r and fasting add.

Mat.	Mar.	Luk.	Job.	
13				King. 19. 10.
14	9	14	9	37
	15			•
	16			
15		17	38	
	18		39	•
16			40	
17		19	41	
	20		42	
	21			
	22			
	23			
	24			
	25			
18				
	26			
	27			
19		28		
	28			
	29			

Mat. Mar. Luk. Job. Christ foretels his Passion. Tribute-money. Ch. 5.

- | | | | | |
|------|----|----|----|--|
| 9 | 30 | 9 | 43 | 11. Privately thence (when great astonishment
Had fill'd that place) through Galilee he went,
Tow'rd Capernaum ; telling them again,
How He (the Lords Anointed) must be slain :
And how his own Divinity would raise
His body from the grave within three daies. |
| 7 22 | | 31 | 44 | |
| 23 | | | | |
| | | 32 | 45 | 12. At Capernaum Peter was demanded,
Whether his Master paid (as all the Land did)
The [Temple-] tax. Yes sure (said he) I'll ask.
But Christ spake first, and eas'd him of that task.
<i>Simon</i> (said Jesus) whom do Kings compel
To pay them tribute, Sons or Strangers tell.
Strangers (I think) said Peter. Then (said He)
I am the [Great] Kings Son, and so am free.
But, no offence : go cast a hook i'th' water ;
A fish from thence shall mouthe a half-crown-stater.
Give the Receivers that for me and thee :
[My power must supply my poverty.] |
| 24 | | | | |
| 25 | | | | 13. Then calling his Disciples he would know,
What by the way they argu'd Con and Pro.
At first they were ashame'd to let him hear,
How selfish and ambitious they were : |
| 26 | | | | |
| 27 | | | | At last they state the Question thus ; When Christ
Is once enthron'd, who shall of us be high'st ?
The highest honour is confer'd (said he)
On him that hath the most humility. |
| 8 1 | | 46 | | See but this lively Embiem of a Child :
Except ye be so humble and so mind,
And turn with sorrow from your proud ambitions,
You are in no Christ-kingdom-like condition. |
| 2 | 36 | 47 | | Resemble these ; and he that harbours you,
Both harbours me and him that sent me too. --- |
| 3 | | | | Here he was interrupted now by John :
We saw a man (said he) not long agone
Cast Devils out in Jesus' Name, and we
Forbad him, 'cause he doth not follow thee. |
| 4 | 37 | 48 | | No man can easily (said Jesus) carry
My name, and yet be thought an aduersary.
If neither words nor works against us be,
Forbid him not ; he's not an enemy. |
| 5 | 38 | 49 | | Then went he on. — Whoso in that regard
Shall give you drink, shall have a great reward. |
| 39 | 50 | | | |
| 40 | | | | |
| 41 | | | | |

But

Ch. 5. The Keys given them.

But whosoever shall offend or wrong
 The best of these that unto me belong,
 Had better have a mil-stone to him bound,
 And in the deepest of the Sea be drown'd.
 Scandals will be : but wo to him by whom
 Scandals (in doctrine or example) come.
 Right hands and feet and eyes and all condemn,
 Rather than give the least offence by them.
 Better come lame, and sing ith² winged Quire,
 Than alwaies flame, and yell in hell entir.
 There lives remorse, there men are alway dying:
 There fiery salt preserves from putrifying.
 Which to avoid, the word and spirit must
 Now purge and parifie from ev'ry lust.
 Salt's good ; but when the acrimony's gone,
 'Tis hardly good enough to tread upon.
 So 'tis with you : be favoury, be wise ;
 And do n't ye peck out one anothers eyes.
 The Angel of the poorest Saint beholds
 The face of Him who all the world controlls :
 [Who gives his Angels charge to succour those
 That are oppressed, and suppress their foes.]
 I came to seek and in the way to guide
 Those wandring sheep that long have gone aside.
 One in a hundred being lost and found
 Creates more joy than all the safe and sound.
 So 'tis our Fathers will, that we shalld cherish
 The weakest in the flock, that none may perish.
 But if thou seest thy Brother in transgression,
 Reclaim him by a private admonition.
 If he persist, take one or two beside :
 If still, then let the Church be certifd.
 And if he will not hear the Churches sense,
 Let him be excommunicated thence.
 Say what they shall , or what they shall not do ;
 That shall be loos'd or bound in heaven too.
 I make you stewards by this gift of mine
 The keys of Doctrine and of Discipline
 Agree and pray ; my Father will agree
 To answerto those demands of two or three :
 Where e're they meet according to my will
 And in my Name, there I am with them still.
 How oft² æ faults (said Peter) must I wirk ?
 To pardon seaven is enough I think.

Seaven !

Mat. Mar. Luk. Job.

18	6	9	42	
			17	1
7				2
8			43	
9				
			44	Lxx. 2. 13.
			45	
			46	
			47	
			48	14 34
			49	35
			50	
10				
			XI	
			12	
			13	
			14	
			15	17 3
			16	
			17	
			18	
			19	Rv. 3. 7.
			20	12. 22.
			21	4

- 8 22 Seaven ! (said he) yea seaventy times by seaven
He that repenteth is to be forgiven.
A Monarch call'd his servants to account :
The debts of one t' a million did amount :
And when he could not pay, He gave command,
To seize upon his body, house, and land.
But huffling of himself he 'scap'd : and met
A fellow-servant owing him a debt
Of fifty shillings ; took him by the throat
Exacting present payment to a groat.
Having it not, he threw him into jail :
His humbling of himself could nought prevail.
The other servants seeing this disaster,
Were sorry for't, and went and told their Master :
Who sending for him ratled him for's pains ;
And rescuer'd him in his former chains.
So likewise shal my heav'nly Father do,
If ye forgive not those that injure you.
- 5 Th' Apostles [thinking they were overcharged] Desired that their faith might be enlarged.
6 True faith (said he) but like a mustard-grain Would plant these Sycamores within the main.
7 But as a servant sits not down to meat,
When just his work is done (though ne're so great)
Till first he serve his Master, who (I wif) Is not beholden to his man for this :
So when y' have done whatever God commands,
Know that ye merit nothing at his hands.
- 7 2 14. The feast of Tabernacles being at hand,
Mis Brethren (who believed not) demand,
3 Whether he would not let his works appear
In fury, to his new disciples thete.
- 4 There's none (say they) who fame and honour drive to
5 Affect (like thee) to be so very private.
6 You may (said he) go when you will ; but I
7 Expose my self not yet so publickly.
8 You're safe enough, because you are belov'd :
9 Me the world-hates, because by me reprov'd.
- 10 15. When they were gone, then Jesus follow'd them
(But privately) towards Jerusalem.
(This happen'd out, before he suffer'd there,
But very little more than haif a year.)
And passing through Samaria, in his name
Som: went to get things ready e're he cam.

Ch. 5. Samæ. refuse him lodg. The scaveney, &c. [Mat. Mar. Luke] Job.

But the first town refus'd to harbour them,		9	53
Because they worship at Jerusalem.			
Then John and James would fain have called down	N	54	
Rihib's flames, to burn the spiteful town.	KING		
But turning back He sharply did reprove them,	M	55	
Because a spirit of revenge did move them.	O		
I came to save (said he) and no: to slay		56	
So tow'rd another town they went their way.			
16. One Scribe his service freely did present,	8	57	
And said he'd follow him, where e'er he went.	19		
[Wilt thou indeed (said Jesus) follow me?	20	58	
Consider first my great necessity.]			
Foxes have holes, and ev'ry bird a nest:			
I have not whereupon to take my rest.			
He call'd another, who reply'd, I crave	21	59	
But leave to set my Father first in's grave.			
Men dead in trespasses and sins (said He).	22	60	
May bury carcasses; come follow me.			
Another askt his leave to go first home		61	
And bid them there farewell, and then he'd come.			
Balk that (said Christ) your plow will run awry,		62	
If back you look at ev'ry thing you spy.			
17. Here He chose seaventy Disciples, whom			1
He sent by twos, where he himself should come.			
[Such were their Orders, as were issu'd out			
To th' other twelve, when they were sent about.]			2
The crop is great (said He) and 'tis as true,			
That faithful, skilful workmen are as few.			
But pray to God that he would send abroad			
Labourers void of folly and of fraud.			
Like Lambs among the greedy Wolves I send you:		3	
Go, let your prudent innocence defend you.			
Go as you are: let not your work be hindred	KING	4	
By visiting acquaintance or your kindred.	429		
Whatever house ye enter, wish it peace;		5	
Wish that prosperity may there increase.			
If it deserveth peace, peace shall remain:		6	
If not, it shall return to you again.			
Go not from house to house: stay, drink and eat		7	
Such as they give; your work is worthy your meat.		8	
Heall all distempers that ye light upon:		9	
And tell them that Christ's Kingdom is b gun.			
If any town your words or you disgust;		10	
Witness against them, shaking off their dust.		11	

- 10 12 And in the Judgment-day shall they have sorrow
Exceeding that of *Sod'om* and *Gomorrab.*
13 Wo to *Choraxis*, to *Bethsaide* wo !
For *Tyre* and *Sidon* would have long ago
Themselves in sack-cloath humbled, had they been
Spectators of the things which ye have seen.
14 I tell you therefore, in the judgment-day
A greater doom shall you receive than they.
15 In wonders *Capernassu* doth excell :
Neglect of them will thrust her down to hell.
He that receiveth, or despiseth you,
Doth so to me, and him that sent me too.
16 18. Now at the feast the Jews were very busy
Enquiring after him, and said, Where is he ?
Their murmuring concerning him was great :
Some call'd him an Impostour and a cheat ;
17 He's honest (others said) that's out of doubt,
But (for the Jews) they durst not speak it out.
18 About the middle of the feast he went
And taught at Church, to their astonishment.
19 Where had he this ? (said they) 'tis known to all,
His education hath been radical.
20 Jesus reply'd, This is not mine, but rather
Communicated to me of my father:
If any man will do his will, he'll know,
If this my Doctrine be of God or no.
21 His Glory 'tis, the which I aim at still ;
And therefore 'tis according to his will.
22 The Law is not by one of you fulfill'd :
Why therefore do ye seek to have me kill'd ?
23 Who seeks to have thee kill'd ? thou 'rt mad (said they.)
But he went on with what he had to say.
24 Well may you my [*Bethesda*] work admire :
But must it also thus provoke your ire ?
25 Your circumcising [and chyurg'ry] is
A far more servile kind of work than this.
Now if the Sabbath yield to *Moses* (though
That Law's a great deal antienter than so)
Why then should I be blam'd for making whole
(With but a word) his body and his soul ?
26 Judge right'ous judgement, both the deeds compare.
And you'll be then less partial than you are.
27 Then some o'th' Towns-men said, Is this not he
They seek to kill, that speaks thus openly

And

Ch. 3. The chief Priests send to apprehend Him. [Mat. 26. Mar. 14. Luk. 22. Job.

And uncontroll'd? Or do the Rulers know,
That he's indeed the Christ? that can't be so?
For we know whence He cometh, and of whom:
But who can tell from whence the Christ shall come?
Jesus reply'd, Ye know me and my home;
Although ye know not Him from whence I come.
But I both know him, and of Him am known;
For I and He that sent me are but one.

Then many men believ'd, and said, they thought
More miracles by Christ could ne're be wrought.
Which greatly did enrage the Sanhedrim;
Who therefore sent t' have apprehended him.
Yet Heavens Council would not suffer it,
Because his time to suffer was not yet.
Yet but a little while (said he) and then
To him that sent me the great agent.
Then ye may seek me, but shall never find me;
For I shall go, and leave you all behind me.
Then said the Jews, How strangely this man speaks!
Will he go teach the scatter'd heathen Greeks?
Where can he go, that we shall never find him?
Where can he go, and leave us all behind him?
Now on the eighth and greatest day [when water
Was poured solemnly upon the altar.]
Then Jesus cry'd, All ye that are dry,
Come unto me, yea think to satisfy.
From those that trust in me (as all may tend,)
Rivers of living water shall proceed.
He meant th' Emission of the Holy Ghost,
From him (their Crowned Head) at Pentecost.
And many now confid'ring how he taught,
Confest he was that Prophet, as they thought.
Some said, This is the Christ: but other some,
Christ must of David and from Bethl. m come.
Thus they contend'; some striving to defend him,
While others would (but cou'd not) apprehend him.
The Serjeants being by the Sanhedrim
Demanded why they had not taken him,
Reply'd, like him we never heard one speak.
Are you deceiv'd (said they) are you so weak?
Which of the Guards believe him to be true?
None but an ignorant and cursed crew.
But whom (said Nicodemus, one of them)
Whom doth our Law (before he's heird) condemn?

Art thou (said they) a Galilean? see, we know it.
No Prophet cometh out of Galilee. John 7. 53.
And when some time in this debate was spent,
They rose and to their several houses went.
20. Jesus retir'd to Olive-hill that night; John 18. 1.
But came again so soon as it was light: John 7. 15.
And in the Temple taking up his stand, John 7. 16.
He fed the people with spiritual meat. John 7. 17.
Then by the Scribes and Pharisees was brought
A woman in the act of lewdness caught. John 7. 18.
Master (said they) The Law commandeth us, therefore
To stone to death all women taken thus. John 7. 19.
But what sayst thou? (to see if he did intercede.) John 7. 20.
On Moses, or on their Judicial Bench. John 7. 21.
He stooping down, spold that dilemma plot, John 7. 22.
Wrote on the ground, as though he heard them not; John 7. 23.
And when he saw that, he reply'd, begin not to
To stone the woman, you that have no sin. John 7. 24.
Against the sordid and wrote upon the ground, John 7. 25.
Till none else remained to be found. John 7. 26.
A guilty conscience scar'd them by one, John 7. 27.
And made them leave the Lord and her leave. John 7. 28.
But where (said He) begin thy accusers? John 7. 29.
Hath no man judged thee? She answer'd, no man. John 7. 30.
Neither do I, but yet thou art born o're. John 7. 31.
Another leaf (said He) and sin no more. John 7. 32.
12. The same bright morning, John 7. 33.
Himself to be the Sun of Righteousness. John 7. 34.
I am (said he) the Light of the world: John 7. 35.
With eyes, lying light upon all mine. John 7. 36.
This record of thy self (said they), is false: John 7. 37.
False he must be, whoe er himself make. John 7. 38.
14. I know (said he) my record to be true: John 7. 39.
Though my Original's unknown to you. John 7. 40.
15. You judge according to the flesh; I know: John 7. 41.
But I judge no man [or at least not so.] John 7. 42.
16. Yet if I did, my judgment would be true; John 7. 43.
For He that sent me and my self are two: John 7. 44.
17. And that's allow'd by Law. My Fathers word. John 7. 45.
18. Wish this my testimony don't accord. John 7. 46.
19. Where is He? said the Jewes. Why, Him (said they)
Ye do not know, because ye know not me. John 7. 47.
20. These things he publish'd in the Treasury: John 7. 48.
Still Providence maintain'd his liberty.) John 7. 49.

Ch. 5. Many believe in Him.

I go (said he) where you shall never find me : 1	21
Die in your sins : I leave you all behfnd me. 2	21
What, will he kill himself (said they) to avoid 3	
His being by our Governoours destroy'd ? 4	
I go (said he) from whence I came at first : 5	23
As you to th' earth, whereof y' are born and maft : 6	24
And (as I said but now) ly down ye must 7	
In all your sins, without believing firſt. 8	
Who art thou that we may believe ? said they. 9	25
What firſt I said (said he) the ſame I ſay. 10	26
Much more I have to ſay concerning you : 11	
And he that gave me my Commiffion's true. 12	27
Ye do not know of whom I ſpeak as yet : 13	
But when y'have ſlain me, you 'l remember it. 14	28
And then ye shall acknowledge that I came 15	
Not in my own, but in my Fathers Name : 16	29
Who never leaves me, but is with me ſtilk ; 17	
Because I take delight to do his will. 18	30
Which words with ſuch an efficacy came, 19	
Many profef their fafh upon his Name. 20	3
To whom he ſaid, And if ye thus continue; 21	
A true Discipleſhip is rooted in you. 22	3
Ye ſhall both know the Truth, and also fee, 23	
The Truth it ſelf ſhall make you truly free. 24	3
Free ! (ſaid the other) we are ſlaves to no man. 25	
[Forgetting their ſubjeſtion to the Roman.] 26	
Yes, you are ſlaves to ſin (ſaid he) and muſt 27	3
Out of Gods family (e'er long) be thrust ; 28	3
Where I am ever : if ye were but freed 29	
By me the Son and Heir, you're free indeed. 30	3
Your birth-right will but little good afford, 31	
Which thus ye hate my Person and my word ; 32	3
Yet not my own, but great Jehovahs rather : 33	
As ye likewife do imitate your Father. 34	3
You ſay y'are Abrams Sons ; but were it tru', 35	
The works that Abram did, would come from you. 36	3
For Abram never would have ſought to kill 37	
A man that ſpeaks the God of Abrams will. 38	4
In vain ye cry, The Temple of the Lord, 39	
And call your ſelves his Sons, while I'm abhord. 40	4
If He your Father were, then would ye love 41	
Whom He hath ſent amongst you from above. 42	4
No wonder that ye cannot understand, 43	
While paſſion thus and malice do command. 44	4

it. Mar. Luke Job. He promises them freedom. The man, &c. Ch. 5.

- 84 The Devil is your Father and Commander ;
Ye follow him in murder, lying, slander.
45 What is my crime ? Why am I not receiv'd ?
46 Because I speak the truth, I'm not believ'd.
47 Heinous perverseness ! but the reason is,
God is not yours and you are none of his.
48 Say we not well (said they) Thou art an evil
Sama itas possessed with a Devil ?
49 Not so (said Christ) I honour God : and ye
(By that reproach) do much dishonour me.
50 I seek my self in nothing that I say :
God will avenge himself another day.
51 —My word (I say) shall make my servants free ;
So free that they no death shall ever see.
52 Nay now (said they) we know thou 'rt clearly mad ;
Such priviledge great Abram never had.
53 And if the greatest Prophets were not free,
Whom dost thou proudly make thy self to be ?
54 My self (said he) I honour not, but He
Whom you do call your God, he honours me.
55 You but pretend to know him, though I do :
Else I should be a lyar, like to you.
56 I do both know him, and do him obey.
Your Father Abram joy'd to see my day.
57 Thou 'st young (said they) haft thou seen Abraham
Yea long (said he) e're Abram was, I am.
58 Then they'd have ston'd him for his blasphemy ;
59 But through them all he past invisibly.
1. And as he went along, he saw a man
Who never saw, since first his life began.
2. Was this mans sin the cause of this (said some)
Or did that blindness from his parents come ?
3. Neither from him nor them (said he) but God,
To spread his glorious power all abroad.
4. And I must work the works of him that sent me,
Before th' approaching night of death prevent me.
5. And by restoring of corporal sight,
Shew that I am the worlds spirit'al light.
6. Then spitting on the ground he made a clay,
'Noisted his eyes, and sent the man away,
7. Go wash thy face in Siloam (said he :)
8. He went and wash'd, and very well could see.
9. The people wonder'd (which before did know him)
10. To see his sight so soon restored to him.

And

Ch. 5. Examined by the Pharisees.

And when they ask'd, he told them how 'twas done :
But could not tell them whither Christ was gone.
Then to the Council led they him away :
Because 'twas done upon the Sabbath day.
And being there examin'd, he declar'd,
Who 'noointed him with clay, and how he far'd.
He breaks the Sabbath (said the Pharisees :)
Some said, Can sinners do such things as these ?
They askt the man, what he himself thought of it :
Why, certainly (said he) the man's a Prophet.
But they would scarce believe he had been blind,
Till they had sent to know his Parents mind.
Who came and said, This is indeed our Son,
And eyes he had (when first he breathed) none.
He sees at present, but we know not how :
Ask him ; a tongue he hath, and years enow.
And this they left to be by him related,
For fear they should be excommunicated.
For such a punishment they had appointed
For all who said that Jesus was th' Anointed.
Then said they to the man, give God the praise,
This Man prophanes the holy Sabbath daies.
That is a thing I cannot tell (said he)
Once was I blind, and now (I'm sure) I see.
But how ! said they : Come truly tell the story,
And let the God of truth have all the glory.
Me thought (said he) I told you very plain :
If you'd be his Disciples, hear't again.
How fawcily (said they) dost thou oppose us !
Thou 'rt one of his, we all belong to Moses.
Moses (we know) spake with Hian face to face :
But this man comes, we know not from what p'ace.
That's very strange (said he) you should not tell
from whence he is, that made me see so well !
God hears not sinners ; but if any fear
And serve the Lord, such men the Lord will hear.
Can you in any antick record find,
That sight was given to a man born blind ?
And were he not approv'd of God (I wiss)
He could do no such miracle as this.
Wilt thou teach us (said they) who thus wert born ?
And so they had him hurry'd out with scorn.
23. Then Jesus ask'd him (finding him abroad)
If he believ'd upon the Son of God.

Mat. Mar. Luk. Job.

9 11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
990
991
992
993
994
995
996
997
998
999
1000
1001
1002
1003
1004
1005
1006
1007
1008
1009
1000
1001
1002
1003
1004
1005
1006
1007
1008
1009
1010
1011
1012
1013
1014
1015
1016
1017
1018
1019
1010
1011
1012
1013
1014
1015
1016
1017
1018
1019
1020
1021
1022
1023
1024
1025
1026
1027
1028
1029
1020
1021
1022
1023
1024
1025
1026
1027
1028
1029
1030
1031
1032
1033
1034
1035
1036
1037
1038
1039
1030
1031
1032
1033
1034
1035
1036
1037
1038
1039
1040
1041
1042
1043
1044
1045
1046
1047
1048
1049
1040
1041
1042
1043
1044
1045
1046
1047
1048
1049
1050
1051
1052
1053
1054
1055
1056
1057
1058
1059
1050
1051
1052
1053
1054
1055
1056
1057
1058
1059
1060
1061
1062
1063
1064
1065
1066
1067
1068
1069
1060
1061
1062
1063
1064
1065
1066
1067
1068
1069
1070
1071
1072
1073
1074
1075
1076
1077
1078
1079
1070
1071
1072
1073
1074
1075
1076
1077
1078
1079
1080
1081
1082
1083
1084
1085
1086
1087
1088
1089
1080
1081
1082
1083
1084
1085
1086
1087
1088
1089
1090
1091
1092
1093
1094
1095
1096
1097
1098
1099
1090
1091
1092
1093
1094
1095
1096
1097
1098
1099
1100
1101
1102
1103
1104
1105
1106
1107
1108
1109
1100
1101
1102
1103
1104
1105
1106
1107
1108
1109
1110
1111
1112
1113
1114
1115
1116
1117
1118
1119
1110
1111
1112
1113
1114
1115
1116
1117
1118
1119
1120
1121
1122
1123
1124
1125
1126
1127
1128
1129
1120
1121
1122
1123
1124
1125
1126
1127
1128
1129
1130
1131
1132
1133
1134
1135
1136
1137
1138
1139
1130
1131
1132
1133
1134
1135
1136
1137
1138
1139
1140
1141
1142
1143
1144
1145
1146
1147
1148
1149
1140
1141
1142
1143
1144
1145
1146
1147
1148
1149
1150
1151
1152
1153
1154
1155
1156
1157
1158
1159
1150
1151
1152
1153
1154
1155
1156
1157
1158
1159
1160
1161
1162
1163
1164
1165
1166
1167
1168
1169
1160
1161
1162
1163
1164
1165
1166
1167
1168
1169
1170
1171
1172
1173
1174
1175
1176
1177
1178
1179
1170
1171
1172
1173
1174
1175
1176
1177
1178
1179
1180
1181
1182
1183
1184
1185
1186
1187
1188
1189
1180
1181
1182
1183
1184
1185
1186
1187
1188
1189
1190
1191
1192
1193
1194
1195
1196
1197
1198
1199
1190
1191
1192
1193
1194
1195
1196
1197
1198
1199
1200
1201
1202
1203
1204
1205
1206
1207
1208
1209
1200
1201
1202
1203
1204
1205
1206
1207
1208
1209
1210
1211
1212
1213
1214
1215
1216
1217
1218
1219
1210
1211
1212
1213
1214
1215
1216
1217
1218
1219
1220
1221
1222
1223
1224
1225
1226
1227
1228
1229
1220
1221
1222
1223
1224
1225
1226
1227
1228
1229
1230
1231
1232
1233
1234
1235
1236
1237
1238
1239
1230
1231
1232
1233
1234
1235
1236
1237
1238
1239
1240
1241
1242
1243
1244
1245
1246
1247
1248
1249
1240
1241
1242
1243
1244
1245
1246
1247
1248
1249
1250
1251
1252

Ist. Mar. Luk. Job. He worshippeth Jesus. The good Shep. Ch. 5.

- 10 Who is it Sir (said he) that so I may ?
37 Tis I (said Christ) who cur'd thee th' other day.
38 Lord I believe, said he ; and did adore him
(As God incarnate) falling down before him,
39 And Jesus said, For judgment am I come ;
Some to enlighten, to occerate some :
That they who see their blindness, may have sight ;
And they who think they see, be blinded quite.
40 With that the Pharisees (that stood behind)
Demanded whether they were also blind.
41 Were ye (said he) or fools or blind indeed,
Of much sin-guiltiness ye would be freed :
This self-conceitedness of your condition
Makes you despise the only Soul-Physician.
1 Blind leaders of the blind ! yea thieves are they,
That clamber into th' fold in such a way.
2 The proper Shepherd enters at the door,
3 When open'd by the Porter ; nor before.
4 His sheep by name he can distinctly call :
Such is his care and knowledge of them all.
5 He leads them forth, and goes before them still ;
Still they observe the conduct of his will.
6 His voyce they know ; but they dis own the tongue
Of any stranger, that would lead them wrong.
7 When Jesus saw they thought his words but vain
And understood them not, he spake more plain.
8 I am the way to life, I am the door.
Which none but Robbers could pretend before.
9 Robbers they were, whom Providence did keep
From utterly seducing of my sheep.
10 They that come in by me, shun all disasters ;
They come and go, and find refreshing pastures.
11 Thieves come to kill and steal ; I come to save,
And that my sheep eternal life might have.
12 I am the faithful Shepherd : for their good
I shall not spare to spend my dearest blood.
13 The Hireling, when the wolf appears, is gone :
The flock go where it will, so he leave one.
14 He flees, because the sheep are none of's own :
But I and mine are mutually known :
15 As we our selves are known (the Lord and I :)
So do I know the sheep, for whom I die.
16 (And sheep I have, not yet of this same fold :
But one shall both the Jew and Gentile hold.)

Ch. 5. - The seaventy return.

Mat. Mar. Luk. 70

My Father doth account my dying thus
Acceptable and meritorious.
Free ly I dy, no man doth me constrain :
Free leave I have to take my life again.
Then said the Jews, This man's possest and mad ;
And they that hearken to him are as bad.
No, no (laid others) that can never be :
Can any Devil make a blind man see ?
24. The f:av'nty (being now return'd) declare,
How they had foild the Princes of the air.
Yes, yes (said he) I saw those fiends accurst
(Like light'ning) dropping, as they did at first.
Against the stings of Scorpions I arm you :
Not all the Serpents enmity shall harm you.
But cease your carnal joy : rejoice in this,
That you are heires of everlasting blis.

I thank thee Father (Lord of Heav'n and Earth)
That slightest men of parts and noble birth,
And dost thes[m] mysteries to Babes reveal :
Because it is thy pleasure thus to deal.
Thou hast deliver'd all things unto me ;
And I am [full:y] known to none but thee :
So is thy Glorious Person [e:sc] conceal'd,
To me alone and thorow me reveald.

Oh my Disciples, you that hear and see
Such things as these, how happy must ye be ! (things:
Great Kings and Prophets would have seen these
These things were hid from Prophets & great Kings.
25. Then came a certain Lawyer, and would know,
By what good deeds he might to Heaven go.
And Jésus sent him to the Legal Glass,
To represent and lay his swollen face :
Love God with all thy heart, soul, strength & mind ;
And to thy Neighbour (as thy self) be kind.
He (justifying of himself) demands,
Whom He by that word Neighbour understands.
A certain Jew (said Jesus) travelled,
Was rob'd and stript, left wounded and half dead.
And as a certain Priest by chance came by,
He lookest upon the man, and let him ly.
A Levite likewise came ; and when he spy'd him,
In scornful manner also past beside him.
But a Samaritan (who past that way)
He had compassion on him as he lay ;

Eph. 6.12.	17
Jude 6.	18
Mat. 11.25.	19
	20
	21
	22
	23
	24
	25
	26
	27
	28
	29
	30
	31
	32
	33

<i>Mat.</i>	<i>Mar.</i>	<i>Luk.</i>	<i>Job.</i>	<i>The good Samaritan. Martha's Feast. Ch. 9.</i>
			11 34	He drest his wounds, and took him up behind him, Brought him to th' Inne, and bad the Landlord mind He (the next day) dilcharg'd the house, & said, (him : If any more be spent, I'll see you paid.
			35	Which of these three concerned (thinkest thou) Was neighbour unto this poor fellow now ?
			36	He (said the Doctor) that reliev'd the man. Do thou (said Christ) like that Samaritan.
			37	26. Now <i>Martha</i> (for her Saviour) made a feast, And took much care and pains to have it drest. But <i>Mary</i> sat and hearkn'd to his Word :
			38	At which the other was a little stir'd ; And would have had him very fain dismiss her :
			39	Sir, must I toy ! (said she) without my sister ? Ah <i>Martha</i> , <i>Martha</i> (Jesus answered)
			40	Too too much earthly bus'ness fills thy head. One thing is absolutely necessary :
			41	<i>Mary</i> chose that, and that shall stick by <i>Mary</i> .
			42	27. Another time a Pharisee requests His company, among some other guests :
			43	Who counted it an irreligious fashion, For him to sit without a previous washing.
			44	You Pharisees (said Jesus) cleanse th' outside, And leave your wicked inwards putrify'd :
			45	While he that made both soul and body, doth Look to be duly sanctify'd in both.
			46	And if you'd have him sanctify to you What ye enjoy, to poor men pity shew.
			47	Then he reprov'd their Superstition, Pride, Hypocrisie, and many things beside :
			48	So netting them, that they (with all their force Of critick questions) urg'd him to discourse.
			49	To try if they could any way abuse him, Or catch a word that might afford t' accuse him.
			50	28. Beware (said he, amidst the trampling crowd), Beware of Pharisees so sowe're and proud.
			51	For their conceal'd hypocryse and fraud Shall be reveald' and one day come abroad.
			52	Master, (said one) I pray perswade my Brother, That we may part th' Estate with one another.
			53	Thou man (said Jesus) what have I to do To turn Estate-divider over you ?
			54	Take special heed of earthly-mindednesse : Mans life lies not in what he doth possee.

A rich mans ground brought forth of ev'ry sort
So much, he had no further storage for't.
But I know what I'll do. (said he) I'll change
My scanty barn, and make't a stately Grange.
I'll laugh and quaffe, I'll eat and drink o'th' best :
My soul shall roll and rock herself to rest.
Thou fool (said God) this night thy soul must go :
Then whose are all those treasures, dost thou know ?
Just so is he that heaps up earthly store,
But in good works and faith remaineth poor.
29. Another time was Jesus advertis'd,
How some were slaughtered as they sacrific'd.
Think ye (said he) because they suffer'd so,
That they were sinners above others? no :
Except repentance wash away your guilt,
Your blood (like theirs) by Romans will be spilt.
Or think ye those on whom the tower fell,
The worst that in Jerusalem did dwell?
No : but if still impenitence ye cherish,
With greater ruine ye shall all so perish.

A certain man (said he) a Fig-tree planted,
And still he lookt for what the Fig-tree wanted.
These three whole years (said he) no fruit is found :
Come, cut it down ; why cumbreth it the ground?
Sir (said the Gard'ner) let me try to cure it :
Spare it this year, I'll ev'ry way manure it.
And then, if (after all my pains) it bear not,
With all my heart (Sir) cut it down and spare not.
30. And as He taught upon a Sabbath day,
There was a certain woman in his way,
Whom Satan had for eighteen winters bound,
So that she alway stooped tow'r'd the ground.
Upon this woman Jesus laid his hands,
And told her she was eas'd of her bands.
So up she flood, and praised God : but this
Rais'd in the Ruler's mind a prejudice.
Look out (said he) on working-days for cure ;
Who can thi Sabbath-breaking thus endure ?
Thou hypocrite (said Christ) do n't you unty
Your cattel on this day, when they're adry ?
And must not Abrams Daughter be releas't,
Whom Satans malice hath so long opprest ?
Then were his foes ashame'd, and all the people
Rejoyced at his healing of the Cropple.

12 16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37

- 16 Mar. 17 Luke Job. The crook woun loosed the seaf of Deth Ch. 9.3
 17 32 18 22 31 Now at the seaf of Temple-Dedication
 After Antiochus his Prophanation on
 (Which Maccabens caus'd them to rememb're
 About the middle of the month December)
 19 He walked in the place, whose shape and name
 From Solomons once-famous Cloister came.
 20 Then laid the Jews (surrounding him about)
 Arcthou the Christ? How long dost' make us doubt?
 21 I told you that (said he) but all in vaine :
 My miracles have spoken very plain.
 22 But ye believe not (as ye have been told)
 Because ye are not of my chosen fold.
 23 I know my sheep ; they hear and follow me :
 24 Them will I keep to all eternity.
 25 He gave me them, who all the world commands ;
 And none can pluck them from my Fathers hands.
 26 So neither out of mine ; for we are one :
 One is the being of Father and of Son.
 27 Then took the Jews up stones again, to stone him.
 28 And Jesus asked them, why they set upon him
 With so much fury and ingratitude,
 For all the works of goodness he had shew'd.
 29 Goodnes : said they ; for blasphemy we stone thee ?
 30 Dost' think that for a God we mean to own thee ?
 31 Your Law (said Christ) which cannot be deny'd,
 Hath Magistrates and judges deify'd.
 32 As Representers of his Majesty,
 Whose Son ye falsely charge with blasphemy.
 33 Him hath the Father sanctify'd, and sent,
 To work these works to your astonishment.
 34 And if divine they are not, do n't receive me ;
 But if they are, for them ye must believe me :
 35 That I am in the Father, and that He
 As well exists essentially in me.
 36 Then would they fain have taken him again,
 But their endeavours proved all but vain.
 37 From thence he went, where John at first baptiz'd ;
 And where his presence was more highly prized.
 38 For they that came to see him, said, Though John
 Shew'd not a miracle to any one ;
 39 Yet all that John foretold of him, was true.
 And there he gain'd Disciples, not a few.
 40 Then was he askd by one [too curious]
 If they that should be sav'd, were numerous.

Skt. 5. Christ biddeth the Disciples | *Mat. Mar. Luk. Joh.*

Strive you (said he) to enter at the gate;	1	3 24
Which many men will try, and find too strait a door:	2	25
When once the gate is shut, ye there may stand,	3	26
The Master will admit you at no hand,	4	27
In vain you 'l plead, 'With thee we drank and ate,'	5	28
We heard thee early, and we heard thee late;	6	29
I know you not (he said) I depart from you,	7	30
Depart ye workers of iniquity.	8	31
Go quickly down in your self-handled sparks,	9	32
Pine at the Crown of Blest Pariarks,	10	33
Repine, to see the Heavens here in glory,	11	34
Though Aliens once, yet now prefer'd before you,	12	35
33. Then came the Pharisees to Christ, and will him	13	36
Thence to depart, 'or, Herod sile would kill him,	14	37
Go tell that Fox (saith he) thy works must last,	15	38
Until a little longer time is past.	16	39
Without Jerusalem I cannot die:	17	40
Only Jerusalem can Prophecy,	18	41
Alas Jerusalem, Jerusalem,	19	42
That killest Prophets, and abusest them!	20	43
How often would my Wings have shak'd thee out,	21	44
How often hath thy pride restid me,	22	45
Now remain desolate, see'st thou not the judgment of it?	23	46
I'll go pronounce thy blessed, & to proclaim thy curse,	24	47
34. One Sabbath-day a noted Pharisee	25	48
At dinner did request his ethiaphy:	26	49
Where he was rare of like, inferior'd by all,	27	50
What he would do to the hydroptical	28	51
Lawyers and Pharisees (said Jesus), may I not	29	52
A man be cured on the Sabbath-day?	30	53
And when he saw they knew not what to say,	31	54
He took, and healed and sent the man away;	32	55
Who hast a beast? (said Jesus) in a pit,	33	56
And will not (on this day) deliver it?	34	57
But all the Pharisees and Lawyers sat	35	58
Without, returning any thing to that,	36	59
Then he observ'd, and check'd them to their faces,	37	60
For their aspiring to the chiefest places,	38	61
When thou art bidden to a feast (said he)	39	62
Be not ambitious of supremacy;	40	63
Least, when thy betters come, thou with disgrace,	41	64
Be forc'd to shuffle to a lower place,	42	65
First seat thy self above the lower ends,	43	66
And so be made with honour to ascend:	44	67

Exalt

- 14 11 Exalt thy self, and thou 'lt be tumbled down.
Debase thy self, thou 'lt surely gain renown.
And thou (mine Host) where'er thou makest stay,
Call not thy friends alone, and wealthy guests;
But those that are in greatest exigence,
Of whom thou canst expect no recompence,
For thy reward Jehovah thou maist trust,
Until the Resurrection of the Just.
- 15 Happy (said one that sat and heard all this)
Happy is he that shall enjoy that bliss.
16 A certain man (said Jesus) made a feast,
And (when 'twas ready) sent for ev'ry guest
17 But they had all some fine excuse at hand:
One must go see a piece of new-bought land,
Another (by all means) spilt needs go try
Some Oxen which he did but lately buy.
18 A third had got a wedding-feast at home,
And he (for his part) could not, would not come.
At this affront the Man began to frown,
And sent for all the beggars in the town.
21 And when he had receyved all the poor,
And saw that room was left for many more,
He sent for all that were in yon common field,
Frequented way, or shepherds; hedge would yield.
Leave not (said he,) but press them, till ye gather
As many as my tables will contain.
And now because my kindness is so slighted,
Give not a bit to those that were invited.
- 24 1 Then Publicans and sinners all the country
This gracious history did gladly to hear.
At which the Pharisee did inwardly murmur much,
That he should so familiar be with such.
Therefore to them he plied himself addrest,
What man is of an hundred sheep possest,
And will not leave the ninety nine behind him,
To look the One that's lost, until he find him?
And then both he himself is glad therent,
And calls his neighbours to congratulate.
So heav'n joys more since new penitent,
Than ninety nine that need not so repeat.
So the poor woman whiche but ten grāts had,
Finding her lost one, was exceeding glad.
So a new mirth among Gods Sons is bred,
At the new birth of one who was lost and dead.

Ch. 5. And greate the Prodigal Son.

Mat. Mar. Luk. Job.

Once had a certain man two sons in all,
Wherof the youngest was most prodigal:
This wanton youth to's Father came, and pray'd him
Forth with to let him have his portion paid him.
So he packt up : on travel he was best ;
Ranting about, till all he had was spent.
Then in that place arose a mighty famine,
Which made his case unlike to what he cam' in.
So poor he was, that glad was he to joyn
Himself to one that set him o're his swine.
He'd fain have fill'd his belly with the stufse
Which fed the Swine, but could not get enough.
Then coming to himself he said, must I
Be starv'd to death within a hungry stie ;
When servants in my Fathers house good store
Have Bread to eat, and can relieve the poor ?
I'll go and tell my Father (on my knee)
Sir, I have sin'd against both Heav'n and thee,
And am not worthy to be call'd thy Son ;
Only among thy servants make me one.
But e'er he could come near, his Father spy'd him,
Ran and embrac'd, and knew not how to chide him.
Then said the Son (and fell upon his knee)
Sir, I have both offended Heav'n and thee ;
I am not worthy to be call'd thy Son :
Only among—Come, come (said he) have done.
Ho ! fetch me down the richest gown and ring ;
Go, kill the calf, and let us laugh and sing :
Because I see my Son both safe and sound ;
Once dead and lost, but now alive and found.
Now when the elder Son came home, and heard
The musick and the dancing, he was scar'd.
And having ask the cause of all that puther,
And found it was to welcome home his Brother,
He snuft and pufst, and would not see his face ;
Till's Father came t'expofulate the case.
Father (said he) I never had a kid,
For all the faithful service that I did :
And must the calf be kill'd and ate with Varlets,
That spend the half of thine Estate with Harlots ?
Thou (said his Father) always art with me,
And I have settled all I have on thee.
I must thy new-found Brother entertain ;
For he was dead, and is alive again.

15 11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32

16 1 36. Another time, He thought it not amiss,
To utter such a parable as this.
A certain Rich mans Steward was accus'd,
How that he had his Lords estate abus'd.
Then was he called to accompt, and told,
He should his Stewardship no longer hold.
How shall my future life (thought he) be framed
I cannot dig, to beg I am ashamed.
I am resolved what to do, that so
I may (when turned out) know where to go.
And calling his Lords Debtors all about him,
He told them how his Master meant to our him.
One ow'd an hundred baths of oyl : Be thrifty,
Come, take thy bill (said he) and make it fifty.
Another ow'd about ten lead of wheat :
Sit down (said he) and quickly set down eight.
His Master having heard of this, commends
The Stewards policy in making friends:
Herein (indeed) are Worldlings wiser far,
Than most illustrious Sons of Heaven are.
So use your fading Riches, that ye may
Find everlasting homes, when these decay.
He that's unfaithful: in a little, will
(When farther trusted) be unfaithful still.
Who, will commit true Riches unto You,
Which have been false in that which was not true?
Deserves he an estate o's own in trust,
Which is another mans hath prov'd unjust!
He that will Mammon (as a Master) serve,
Must from the Laws of is heav'nly Master swerve.
The Pharisees that heard him speaking thus,
Derided him : for they were covetous.
With men (said he) your selves ye justify,
But God perceiveth your hypocrisy:
Most of those things most men do most esteem,
Are most abominable unto Him.
There was a man went cloathed like a Lord,
And daily kept a very splendid board.
Also one Lazarus, both sore and poor,
Was laid a begging : hus before his door.
And while the kinder hound came forth to lick him,
His Master could have found in's heart to kick him.
This poor man dy'd ; the Angels, they convey'd him
To Heaven, and in Abrams bosom laid him.

Dives dy'd too, [and lay in state a while ;]
 And then was honour'd with a fun'ral pile.
 But lifting up his eyes in hell, he 'spy'd
Abram in bliss, and *Lazarus* at his side.
 Father (said he) send down by *Lazarus*
 One drop to cool my tongue tormented thus.
 Ah Son (said *Abraham*) remember how
 Both of you liv'd, and are rewarded now.
 Thou hadst thy good, while he enjoy'd his evil :
 Now he hath God, while thou enjoy'st the Devil.
 Beside, there's such a gulf between us two ;
 You cannot come to us, nor we to you.
 Father (said Dives) I beseech thee then,
 Dispatch him to my other Bretheren ;
 For I have five : and let him testify 'em,
 From coming to this doleful place where I am.
Moses (said *Abram*) and the Prophets all
 Thy Brethren daily to repentance call.
 Nay but (said he) if such a one were sent ;
 It could not be, but needs they must repent.
 Nay but (said *Abram*) if the Word of God
 Unto their sins can put no period,
 They will not be persuaded, though a man
 Came preaching from the dead; preach while he can.
 37. Toward *Jerusalem* then passed He
 Between *Samaria* and *Galilee*.
 And in a little town, some leprous men
 Cry'd out aloud for help (in number ten.)
 Go to the Priests and shew your selves (said he :)
 And as they went, they lost their leprosy.
 One of the men perceiving he was well,
 Return'd, and prais'd the God of Israel.
 He fell at Jesus feet upon the ground,
 And thank'd him for the favour which he found.
 Of all the ten (said Jesus) not a man
 Give God the praise, but this *Samaritan* !
 Arise, and go thy way ; thy faith was it,
 Prepar'd thee to receive this benefit.
 38. Now when the Pharisees desir'd to hear,
 When the Messiahs Kingdom would appear,
 He said, That Kingdom comes not with amazing
 Splendor, or with external pomp and gazing :
 But my spiritual Kingdom is begun
 Amongst you, ever since the Prophet *Job*.

16 23
 24
 25
 26
 27
 28
 29
 30
 31
 32
 33
 34
 35
 36
 37
 38
 39
 40
 41
 42
 43
 44
 45
 46
 47
 48
 49
 50
 51
 52
 53
 54
 55
 56
 57
 58
 59
 60
 61
 62
 63
 64
 65
 66
 67
 68
 69
 70
 71
 72
 73
 74
 75
 76
 77
 78
 79
 80
 81
 82
 83
 84
 85
 86
 87
 88
 89
 90
 91
 92
 93
 94
 95
 96
 97
 98
 99
 100
 101
 102
 103
 104
 105
 106
 107
 108
 109
 110
 111
 112
 113
 114
 115
 116
 117
 118
 119
 120
 121

Mat. Mar. Luk. Job. Importunate Widow. Publican & Pha. Ch. 5.

- 18 1 39. Then did he by this parable declare
Th^e effects of constant and of fervent pray'r
An unjust Justice (in a certain town)
Fear'd neither God, nor any mortal frown.
And a distressed Widow of that place
Preft him incessantly to mind her case.
Although (said he) I do not care a straw,
Or for Divine, or any humane law;
Yet doth her importunity so dun me,
That I am forc'd to take the busness on me.
And shall not God avenge his own elect,
Who constant cries toward his throne direct?
He will, although he seemingly delay 'th:
Which will produce a great defect of faith.
40. Another Parable he spake to such
Who (slighting others) prize themselves too much.
Unto the houle of pray'r there went (said he)
Two men, a Publican and Pharisee.
The boasting Pharisee stood praying thus,
O Lord, I thank thee, that I'm righteous;
I thank thee, that I am no sinful man,
Or like to this extorting Publican.
Twice in the week I fast; my tithes are out of
All I posses, which others make a doubt of.
13 1 The other standing in the outward Court
(To which all kind of people might resort)
With eyes dejected (smiting on his breast)
Humbly begd pardon of his sins confess.
The former justify'd himself a miss,
But God in mercy justifyed this.
For self-exalters are to be debas'd,
And self-abasers shall be higher plac'd.
41. Then Jesus Jordan cros'd: and all that came
He freely taught, and heal'd their sick and lame.
And there the Pharisees demand, if they
(for ev'ry caufe) might put their wives away.
Have ye not read how God (said he) first made 'em,
And what a law he published by *Adam*?
They two shall be but one: the man shall leave
His Parents, and to her for ever cleave.
Whom therefore God hath so together ty'd,
No mortal man can lawfully divide.
Why then (said they) did *Amos* give command,
To give her a Divorcement in her hand?

1 Kgs. 8. 41. 42.

Gen. 1. 27.

2.14. Deut. 24. 1.

Foot

Ch. 5. Of Divorce and Conti. He bles. &c. Mat. Mar. Luk. Job.

For your hard-heartedness toward your wives.	19	8			
He suffer'd you (said he) to change your lives.					
But they that wed, except the first have bin	9				
False to their bed, commit a grievous sin.					
She that doth any way her mate release,					
And weds again, it an adulteress.					
If this be so (said his Disciples then)	10				
Marriage is inconvenient for men.					
All cannot lead a single life (said he)	11				
God hath not given all that chastity.					
Some (yet) by nature, some by art, and some	12	10	12		
Eunuchs by pray'r and abstinence become,					
They that are capable of living so,					
So to dispose themselves, discreetly do.					
42. Here they brought infants, for the Lord to bless ;	13	13	18	15	2
Whom the Disciples did at first repress :					
Until that Christ (pleased very much)		14	16	2	2
Told them his Kingdom did consist of such :	14				
And that all others, who intend to see		15		17	
That Kingdom, must like little Children be,					
Then taking of them up, he blessed them ;	15	16			
And so went on toward <i>Jerusalem</i> .					
43. Then ran to him a young and noble man,	16	17		18	
And kneeling at his feet, he thus began ;					
What shall I do (Good Master) that I may					
Obtain a life that never shall decay ?					
But why (said Jesus) dost thou call me good,	17	18		19	
Unless my Deity be understood ?					
For God alone is truly Good. But never					
Break his commands, and thou shalt live for ever.	18	19		20	
All murder and adultery eschew ;					
Let all thy works, let all thy words be true :					
Love, honour, help thy Father and thy Mother ;	19				
Love (like thy selfe) thy neighbour and thy Brother.					
What else (said he ?) if this be all (forsooth)	20	20		21	
All these have I observed from my youth.					
I pity thee (said Christ) there's one thing more,	21	21		22	
Sell all thou hast, and give it to the poor :					
Show thy perfection thus : take up the cross ;					
Come, follow me, and so have gold for dross.					
With that the man departed very sad :	22	22		23	
For they were great possessions, which he had.					
Children (said he to his Disciples then)	23	23		24	
How far from Heav'n are avaricious men !					

Mat. *Mar.* *Luk.* *Job.*

The rich young man. The Labour. in Ch. 5.

24 10 25 18 25

A Camel through a needle's eye is driven,
Before a wealthy man can enter Heaven.
This made them wond'rous eager then to know,
What all that company of men should do.
God can (said he) so change them by his spirit,
That they may heav'n as well as earth inherit.
But we (aid Peter) which have disregarded
All for thy sake, wherewith are we rewarded ?
Why, in the Resurrection-day (said he)
You shall be Judges of the world with me.
All that for me forsake Estates or friends,
I will be sure to make them full amends.
My love shall make them (while my crofs they bear)
An hundred-fold more happy than they were.
Their faithful friends shall here be multiply'd ;
And they shall have eternal life beside.

30 31

But many that seem best, will prove the worst ;
And many that are last, shall then be first.

1

For so a certain man one morning went
And hired certain workmen, whom he sent
To dress his Vineyard, when he found them willing
To sell him that dayes labour for a shilling.
At nine, twelve, three, and five a clock, he sent
Others likewise, and promis'd them content,
At night he came to pay them, and began
First with the last ; a shilling ev'ry man.
This made the first expect a little more ;
But they were paid, as was agreed before.
With that they murmured, that one hour's pay
Should equal theirs, who labour'd all the day.
Friends (said the man) was not your bargain so ?
I wrong you not ; take what is yours, and go.
May not I dispose of that which is my own ?
Are you (because I'm liberal) envious grown ?
So shall the first be last, the last be first :
For many that are called are accurst.

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

- II 1 Now Lazarus of Beth'ny was not well ;
(In Bethany did Martha and Mary dwel :
2 Mary, which afterward with ointment rare
Bath'd Jesu's feet, and wip'd them with her hair.)
3 They sent one therefore unto Christ, to tell,
That Lazarus (whom he loved) was not well;
4 'Tis not to death (said he) but I thereby
Shall further manifest my deity.

Ch. 5. *The Vineyard. The peti. of James, &c. [Mat. Mar. Luk.] Job.*

Now Jesus lov'd the Sisters and the Brother [As tenderly as they did one another.]	11	5					
Therefore (that Lazarus might dy) he stais, Where he receiv'd the Messenger, two daies.		6					
45. Behold (said Jesus after that) we go Into Judea [strictly called so.]	10	17	10	32	18	31	7
Master (said they) will thou go there again, Where thou wast like so late y to be slain?							8
As in the day (said he) men walk or run, And fear no stumbling, while they see the Sun :							9
So am I kept by Gods Almighty pow'r, Until my night, until my gloomy hour.							10
Then shall I be betray'd to Jewish hands, And so deliver'd to the Roman Bands,	18		33		32		
By them to be abused, whipt and slain ;	19		34		33		
And (in three days) be raised up again.						34	
But the amaz'd Apostles did not know,							
How He (that must be King) could suffer so.							
For such a pompous Christ they thought upon.							
46. Which caused this request of James and Job;	20		35				
(Their Mother Salom [Christs Cozen] came,			36				
And did present it in her childrens name)	21		37				
That in his futurè Kingdom they might stand.							
One on his right, and one on 's other hand.	22		38				
Alas (said Christ) ye know not what ye ask.							
Can ye be plung'd in horrour that shall mask							
The suns bright face ? or can ye drink the cup,							
Whose bitter dregs must be by me drunk up ?							
And when they confidently said they could,	23		39				
He told them that in part (indeed) they should :							
But next to me to sit (said he) in Heven,			40				
Must unto those whom God hath chöse be given.							
Now this ambitious suit of these two men	24		41	22	24		
Rais'd a heart-burning in the other ten :							
Whom Jesus checkt ; and told them thus withal,	25		42		25		
Ye must expect no Kingdom temporal.							
Gentiles do Lord it over men, ye know ;	26		43		26		
It must not be among my subjects so.							
But he that would be highest, let him be	27		44				
Adorned with the low'ſt humility.							
For I came not to be attended on,	28		45		27		
Or to erect me an Imperial throne ;							
But to ſerve others, to relieve the poor,							
And give my very life for many more.							

47. And as the Lord arriv'd at Jericho,
The High Collector (but in stature low)
Not able to behold him, ran before,
O'retop the press upon a Sycamore.
Christ (when he saw him) bid him haste away ;
For at thine houle (said he) I mean to stay.
Zaccheus was o'rejoy'd, to be so blest
With such a great and unexpected Guest.
Though others murmur'd, because he sat
With such a Grand Extortioner as that.
Now [after certain other words that past]
Zaccheus humbly told the Lord at last,
That half his goods should now relieve the poor,
And all his frauds twice-doubly he 'ld restore.
This day (said Christ) salvation hither cam' ;
He's now a lawful Son of Abraham.
For I (the Son of Man) 'tis I restore,
'Tis I redeem, whate'er was lost before.
48. And now, because they thought he went to take
His Regal power on him, thus he spake ;
A certain Noble man went forth to reign,
Intending shortly to return again :
First taking care, his servants should not lack
Mony to trade withal, till he came back.
But of his Citizens he was abhor'd,
Who said they would not own him for their Lord.
However he went on, and took his crown ;
And so return'd to this rebellious Town :
And askd his men, what profit they had made,
Of what he left to carry on the trade.
Sir (said the most industrious of his men),
Thy single pound hath gained other ten.
Well done (said he) for thy fidelity
Ten Cities thou shalt govern under me.
Another's pound had gaund five other pounds :
He was rewarded with as many Towns.
Sir (said another) here is all thy pound,
I kept it in a napkin under ground :
Because thy rigidnes so well was known,
As that thou reapest where thou hast not sown.
Thou wicked, idle fellow (then said he)
Thine own confession shall thy Judgment be.
For if thou knwest mine austerity,
Why wrought it not more diligence in thee ?

Thou

Ch. 5; Two blind Beggars.

Thou should'ft have put it in the bank at least,
That so it might have come with interest.
Take it away (said he to th' other men)
Give it to him that hath already ten.
To him that hath, shall more and more be given ;
While he that wants, to greater want is driven.
Let that unprofitable slave be cast,
Where darkness, griefs and anguish ever last.
And those my foes that did not like my reign,
Bring them to me, and let me see them slain.
49. As Jesus left the Town, behold there lay
Two blind distressed beggars in the way.
They (hearing who it was that came) cry'd thus,
Jesus (thou Son of David) pity us.
And being charged not to make a noise,
So much the more they lifted up their voyce.
Then Jesus (hearing of their piteous note)
Stood still, & gave command to have them brought.
One of the two (poor Bartimēus) cast
His coat away, to make the greater hast.
Then Jesus ask'd them, what it was they 'ld have :
O Lord (said they) our sight we only crave.
He gave them sight ; and said, Your faith is it,
Which hath prepar'd you for this benefit.
Then all the people praised God with them ;
And they went also tow'r'd Jerusalem.
50. Lazarus is fal'n a sleep (said Jesus then)
But I must go to 'waken him agen.
His sleep (said they) will make him well [and so,
So near Jerusalem we need not go.]
Our friend is dead (said he) now speak I plain ;
But I must go to raise him up again.
And I am glad, I was not there besfor ;
That now I may confirm your faith the more.
Come, let's be gone : [I told you that no power
Or malice can precipitate my hour.]
I fear (said Thomas) we shall lose our Master :
But let us share with him in each disaster.
51. When Jesus came to Bethany, he found
The Corps had been four days within the ground.
(Two little mile this little Town did stand
Upon this side the greatest in the land :
So that from thence came many of the Jews,
To chear the family, upon this news.)

Mat. Mar. Luk. Job.

		19 24
25 28		25
29		26
30		18 27
20 29	10 46	35
		36
30	47	37
31	48	38
32	49	39
		40
	50	
	51	41
33	52	42
34		43
		18 11
		11
		11
		11
		11
		11
		11
		11

Mat. Mr. Luk. Job. Laz. raised. The Prop. of Cajaphas. Ch. 5.

- 11 20 Then *Martha* (hearing that the Lord was come) Met him i' th' fields : but *Mary* staid at home.
21 Ah Lord (said she) hadst thou been here with us, We shd have still enjoy'd our *Lazarus*.
22 Yet now I know, what'er thou will require, I know that God will grant thee thy desire.
23 Thy Brother shall arise again (said he) Do thou but steadfastly believe in me.
24 *Martha* reply'd, I know indeed he shall, When mankind doth arise in general.
25 'Tis I (said he) who Resurrection give ;
26 They that believe in me shall ever live : Believ'st thou this ? Yea Lord (the said) I do :
27 Thou art the Christ foretold so long ago.
28 Then *Martha* (being by her Master sent)
29 Calld *Mary* too ; and *Mary* quickly went.
30 (He was not come within the Town as yet, But staid where first he was by *Martha* met.)
31 The Jews that were about her, thought she went To weep afresh upon his Monument.
32 But coming to the place where Jesus staid, And kneeling at his feet, she wept, and said ; Lord, had we had thy presence here with us, Still had we had our Brother *Lazarus*.
33 When Jesus saw them, how they wept and moan'd, His soul was troubled, and he figh'd and groan'd.
34 Where have ye laid his body (then said he) Lord (they reply'd) be pleas'd to come and see.
35 And as he went along (to sympathize) The tears did trickle from his dove-like eyes.
36 Behold (said some that saw him weeping thus) Behold what love he had for *Lazarus* !
37 But could he not have sav'd his life likewise, As well as once he gave a blind man eyes ?
38 Then [in his pray'r] be gave another groan ; And bad the people take away the stone.
39 The smell will be offensive (*Martha* saies). For in this posture hath he lien four daies,
40 Did not I say, If thou believ'st (said he) Gods great and glorious power thou shalt see ?
41 They then remov'd the stone from off the dead, And Jesus (looking up to Heaven) said, Thy name (O Father) be for ever blest, Because thou answerest thy Sons request.

And

Ch. 5. Mary anointeth Jesus.

And though I know, thou always hearest me ;
 I spake, to make it known, I came from thee.
 Then (lifting up his voyce) he cryed, Come,
 Come (*Laz'rus* from this solitary tomb.)
Laz'rus came forth, and had his hands and feet
 Solemnly wrapt within his winding sheet ;
 And with a napkin bound about his head
 [Their usual way of burying all the dead.]
 Unty the clothes (said Christ) and let him go.
 [So they that were about him did do so.]
 Then many of the Jews who thither came,
 And saw this sight, believed on his name.
 But others to the City ran in haft,
 And told the Pharisees whate'er had past.
 52. A Council then was calld ; wherein was one
 Stood up and said, Great miracles are done :
 If King he be proclaimed, in a fury
 Th' imperious Romans come and ransack Jury.
 Doth this (said *Cai'phas*) put you to a stand ?
 The death of Jesus must preserve the land.
 (Thus, being High-priest, he shewd unwittingly
 How Jesus shoul'd for Jew and Gentile dy.)
 They all agreed ; and now to bring't about,
 These Orders presently were issu'd out :
 Whoever knows where Jesus is, must give
 Notice thereof ; he is not fit to live.
 He therefore (knowing how they wanted him)
 Secap'd himself a while at *Ephraim*.
 53. Now as the Passover was drawing nigh,
 Some went before, themselves to purify.
 And in the Temple there they stood to reason,
 Whether they might expect him at the season.
 54. Six days before that great solemnity,
 He came again and supt at *Bethany*.
 (*Lazarus* sat at table with the Lord,
 But *Martha* stood and waited at the board.)
 Then *Mary* (with a pound of Nard most rare)
 Did bath his feet, and wipe them with her hair ;
 And pour'd the rest upon his head (the room
 All over smelling of the rich perfume.)
 This is but spilt (said *Judas*) on the ground :
 This might have fetch'd the poor at leſt ten pound.
 (Note that he lov'd the poor : his being theevish
 And carrying the bag, made him ſo peevish.)

You'll

Mat. Mar. Luk. Job.

			11	42
			43	
			44	
			45	
			46	
			47	
			48	
			49	
			50	
			51	
			52	
			53	
			54	
			55	
			56	
			57	
			58	
			59	
			60	
			61	
			62	
			63	
			64	
			65	
			66	
			67	
			68	
			69	
			70	
			71	
			72	
			73	
			74	
			75	
			76	
			77	
			78	
			79	
			80	
			81	
			82	
			83	
			84	
			85	
			86	
			87	
			88	
			89	
			90	
			91	
			92	
			93	
			94	
			95	
			96	
			97	
			98	
			99	
			100	
			101	
			102	
			103	
			104	
			105	
			106	
			107	
			108	
			109	
			110	
			111	
			112	
			113	
			114	
			115	
			116	
			117	
			118	
			119	
			120	
			121	
			122	
			123	
			124	
			125	
			126	
			127	
			128	
			129	
			130	
			131	
			132	
			133	
			134	
			135	
			136	
			137	
			138	
			139	
			140	
			141	
			142	
			143	
			144	
			145	
			146	
			147	
			148	
			149	
			150	
			151	
			152	
			153	
			154	
			155	
			156	
			157	
			158	
			159	
			160	
			161	
			162	
			163	
			164	
			165	
			166	
			167	
			168	
			169	
			170	
			171	
			172	
			173	
			174	
			175	
			176	
			177	
			178	
			179	
			180	
			181	
			182	
			183	
			184	
			185	
			186	
			187	
			188	
			189	
			190	
			191	
			192	
			193	
			194	
			195	
			196	
			197	
			198	
			199	
			200	
			201	
			202	
			203	
			204	
			205	
			206	
			207	
			208	
			209	
			210	
			211	
			212	
			213	
			214	
			215	
			216	
			217	
			218	
			219	
			220	
			221	
			222	
			223	
			224	
			225	
			226	
			227	
			228	
			229	
			230	
			231	
			232	
			233	
			234	
			235	
			236	
			237	
			238	
			239	
			240	
			241	
			242	
			243	
			244	
			245	
			246	
			247	
			248	
			249	
			250	
			251	
			252	
			253	
			254	
			255	
			256	
			257	
			258	
			259	
			260	
			261	
			262	
			263	
			264	
			265	
			266	
			267	
			268	
			269	
			270	
			271	
			272	
			273	
			274	
			275	
			276	
			277	
			278	
			279	
			280	
			281	
			282	
			283	
			284	
			285	
			286	
			287	
			288	
			289	
			290	
			291	
			292	
			293	
			294	
			295	
			296	
			297	
			298	
			299	
			300	
			301	
			302	
			303	
			304	
			305	
			306	
			307	
			308	
			309	
			310	
			311	
			312	
			313	
			314	
			315	
			316	
			317	
			318	
			319	
			320	
			321	
			322	
			323	
			324	
			325	
			326	
			327	
			328	
			329	
			330	
			331	
			332	
			333	
			334	
			335	
			336	
			337	
			338	
			339	
			340	
			341	
			342	
			343	
			344	
			345	
			346	
			347	
			348	
			349	
			350	
			351	
			352	
			353	
			354	
			355	
			356	
			357	
			358	
			359	
			360	
			361	
			362	
			363	
			364	
			365	
			366	
			367	
			368	
			369	
			370	
			371	
			372	
			373	
			374	
			375	
			376	
			377	
			378	
			379	
			380	
			381	
			382	
			383	
			384	
			385	
			386	
			387	
			388	
			389	
			390	
			391	
			392	
			393	
			394	
			395	
			396	
			397	
			398	
			399	
			400	
			401	
			402	
			403	
			404	
			405	
			406	
			407	
			408	
			409	
			410	
			411	
			412	
			413	
			414	
			415	
			416	
			417	
			418	
			419	
			420	
			421	
			422	
			423	
			424	
			425	
			426	
			427	
			428	
			429	
			430	
			431	
			432	
			433	
			434	
			435	
			436	
			437	
			438	
			439	
			440	
			441	
			442	
			443	
			444	
			445	
			446	

16 11 14 7

You 'll have the poor (said Christ) when I am gone :
Let her alone ; 'tis virtuously done.
12 8 She (to the utmost of her power) strove
Thus to express her gratitude and love.
I am (as 'twere) embalm'd ; with this same Nard
My body for my fun'ral is prepar'd.
How far soe'er this Gospel is extended,
This deed of *Marys* shall be there commended.
9 55 His being here was now divulg'd by fame ;
Much people therefore from the City came :
They came to see the Lord ; to see [and have
Discourse with] him, He called from the grave.
10 11 But the Chief Priests sought *Lazarus* to slay,
Because through him were many drawn away.

C H A P.

CHAP. 6. §. I.

Next morning (being Sunday) forth He sat
Toward the City, by mount Olivet :
Thence sent he two of his Disciples down,
To fetch two Asles from a neighbour-town.
On one (said he) no man hath ever sate :
Where two ways meet, you 'l find them at a gate.
If th' Owner ask you, wherefore ye unto them ;
Say 'tis for me, he cannot then deny them.
As Jesus bad them, so they said and did
And brought the Colt, that never was bestrad.
And when they had their coats upon him laid,
They helpt their Master up : as Zach'ry said,
Daughter of Sion, cast away thy fears ;
Thy King upon a gentle Asle appears.
(Though this at present was not in their head,
Till after he was risen from the dead.)

Then from the City came a multitude
(Upon the fame o's last great wonder shew'd)
Bearing victorious palms, their King to meet ;
Strawing their cloaths and bought beneath his feet.
For all his mighty works they now rejoice,
And praise the Lord with their triumphal voyce.
Hosanna makes the trembling air to ring :
Hosanna to the long-expected King.
Hosanna (let our King O Lord be saved)
Hosanna to the Holy Son of David.
Hosan-Hosan-Hosan-na to our Christ !
Hosan-Hosan-Hosan-na in the high'st !
Master (said certain Pharisees that came)
Bid thy Disciples hold their tongue for shame.
If my Disciples should refrain (said he)
The very pebles would acknowledge me

When he drew nigh and lookt upon the City,
Thoughts of her ruine made him weep for pity.
Oh that thou hadst (said he) but understood
The things that make for thine eternal good !
Now is too late : now will thy foes surround
And lay thee even with the very ground.

21	1	11	1	19	28
2		2		29	
3		3		30	
4		4		31	
5		5		32	
6		6		33	
7		7		34	
8		8		35	
9		9		36	
10				37	
11				38	
12					
13					
14					
15					
16					
17					
18					
19					
20					
21					
22					
23					
24					
25					
26					
27					
28					
29					
30					
31					
32					
33					
34					
35					
36					
37					
38					
39					
40					
41					
42					
43					

They

Mat. Mar. Luk. Job. Purges the Temple again. The barren. Ch. 6.

- They shall not leave a stone upon a stone
Because thou doſt thy Saviour thus diſown.
- The Townſmen star'd to ſee the Pomp, and cry'd,
Who's this that doth in ſuch a manner ride?
This is the Prophet (ſaid the Company)
Jesus of Nazareth in Galilee.
- What (ſaid the Pharifees) ſhall now be done?
After this fellow all the world is gone.
2. Then Jesus went (a ſecond time) to clear
The Temple (as he did before three year.)
And (from an holy zeal) he 'ld not permit
One vessel to be carry'd thorow it.
'Tis writ (ſaid he) Mine's calld an house of pray'r :
But ye have turn'd it to a thievish fair.
- Then thither were convey'd the blind and lame ;
And he beſtow'd his aid on all that came.
Which when the Great ones ſaw, and heard the boys
(With their Hosannas) making ſuch a noife,
Enraged at the very heart they came,
And askd him whether he obſerv'd the ſame.
Yea, know ye not (ſaid he) how David ſaies,
From Babes and Sucklings thou receivest praise ?
Then they 'ld have kild him, but they greatly feard
Because the multitude ſo gladly heard him. (him,
And when the ev'ning came, he did repair
To Bethany again, and lodged there.
3. And as he went again (the ſecond day)
He found himſelf an hungry by the way :
And going to a Fig-tree, findeſt there
Leaves only ; for 'twas but a bad Fig-year.
Hence forth (ſaid he) no man eat fruit of thee :
And preſently the ſap forſook the tree. (came
4. Now while they were in Town, ſome Greeks that
To worſhip at the feaſt had heard his fame,
And thus accouſed Philip ; Sir, you 'l pleafe us
Greatly, to help us to a ſight of Jesus.
Philip told Andrew ; and they both addreſt
Themſelves to Jesus with the Greeks request.
Then Jesus told them how he muſt be ſlain,
And riſe in glory from the duff again :
Like to a grain of wheat, that firſt muſt dy,
And then doth very greatly multiply.
Chufe life, you 'l ſee 'tis only death ye chufe ;
Lose life for me, and nothing shall ye lose.

He

Ch.6. Fig-tree cursed. A voyce from Heaven. [Mat. Mar. Luk. Job.]

He that will serve me, thus must follow me :
And where I am, my servant there shall be,
High honour shall my Father then bestow
On them that humbly serve me here below.
Now is my soul perplext, what shall I say ?
Father protect me from this gloomy day.
But hither for this very cause I came :
And therefore glorify thine holy Name.
Then came a voice (like 'thunder') from the sky.
My Name I have, and still will glorify.
Some said it thundered ; but other some
Said that the voyce did from an Angel come.
The voyce (said Christ) came not alone for me,
But to reprove your infidelity.
Now's the redemption of the captive world :
Now shall the Tyrant from his Throne be hurld.
And when I am exalted on the tree,
All sort of people shall be drawn to me.
Thus he foretold them, how he ought to dy :
And thus the people therefore did reply,
The Law saies plain, Christ shall remain for aye ;
And how canst thou be taken then away ?
Yet for a while (said he) ye have the light ;
Walk in't before y're taken by the night.
Believe in me the light : So see and know,
(Like Sons of light) both how and where ye go.
He that sees me, and trusteth in my Name,
Both sees and trusts in him from whom I came:
I came to light the world ; that seeing me,
They might be freed from their obscurity.
And he that shuts his eyes and will not see,
Shall yet receive no punishment from me ;
For now I came to save : but what I say,
That word shall Judge him at the later day.
For of my self I have not spoke, but rather
Made known the will of mine Eternal Father.
His will's Eternal life : I speak no more,
Than what my Father spake to me before.
Then Jesus went tow'rd Olivet at night,
And staid [at Bethany] till morning light.
(So many wonders yet produc'd no faith
In those spectators : as Isaiah saith,
Who (Lord) hath given credit to our word ?
Who understands the power of the Lord ?

Nor

Lvt. Mar. Luk. Joh. Remark on the with. Fig. The Par. &c. Ch. 6.

- 12 39 Nor could they then believe, because their mind
 The Lord (as he saies) did in Judgment blind :
 40 Lest they should understand, and turn, and might
 Receive the blessing which they did so slight.
 41 Thus said *Isaiab*, when he did foresee
 And spake beforehand of his Majesty.
 42 Some Rulers (yet) believed ; but appear'd
 Not publick Confessours, because they fear'd
 43 The lash of excommunicating rods,
 And more esteemed mans applause than Gods.)
 5. And in the morning as they passed by,
 They saw the fig (from top to bottom) dry.
 See Sir (said Peter) how since Yesterday
 This cursed tree is wither'd quite away !
 21 22 Have faith in God (said he) then may ye set
 Among the mounting waves Mount Olivet.
 23 24 Whate'er ye say in faith, ye shall atchieve :
 Whene'er ye pray in faith, ye shall receive.
 But when ye send up your requests to Heaven,
 All that offend you, must be then forgiven.
 25 26 For Heavens pardons are bestow'd among you,
 As you yourselves do pardon those that wrong you.
 27 28 20 1 Then did he to the sacred Temple go,
 And teach the people, as he us'd to do :
 Where he was question'd by the scribes and Priests,
 By whose authority he did all this.
 29 30 3 This Question first (said Jesus) answer me,
 Was't God or Man gave *John* authority ?
 31 32 4 If we should answer, It was God (thought they)
 He'll ask us, why we did him not obey :
 33 34 5 And Man we dare not say ; this people all
 Hold that his Office was Prophetical.
 Therefore they said, We cannot tell. Nor I
 (Said he) shall shew you my authority.
 A man commanded (once) his Son to go
 And in his field a little pains bestow.
 First he refus'd ; but afterward he went,
 And of his obstinacy did repent.
 But when another of his Sons was bid,
 He said, I go for sooth ; but never did,
 Now which of those (do ye suppose) obey'd
 The first that went and did repent (they said).
 Truly (said he) just so it is with you :
 Much ye pretend, but very little do.

Ch.6: The Lord of the vineyards Son slain.

The noted sinners to the Baptist went;
Which ye refus'd to hearken and repent.

A certain man a vineyard did prepare,
And spent thereon much pains and cost and care :
And (being far remov'd) sent men unto 't,
To bring him from the husbandmen some fruit.
But they (in stead of sending him his due)
Took all his men, and beat them black and blew.
And sending more, more basely they were us'd ;
Both ston'd and kild, and many ways abus'd.
At last he sent his only Son, and said,
Now some respect will certainly be paid.
But when they saw him, they conspir'd to kill
The Son and Heir, and have his land at will.
So taking him, they barbarously slew him ; (him)
And then without the vineyard-walls they threwe
Now when his Father comes, what think ye then
He 'l do to these inhumane husbandmen ?
Surely (said they) he 'l use them as his foes,
And get him better husbandmen than those.
The Lord (said he) shall miserably use
Rebellious, fruitless, Prophet-killing Jews.
Nay, God forbid (said they.) Nay but (said he)
What means the Psalmist in that Prophecy,
Strangely hath God made chiefly to be used
That Corner-stone which Architects refused ?
Who so in weakness stumbles at this stone,
He hurts not that, he hurts himself alone :
Who so in malice doth oppose it, shall
Be brus'd to pouder with its weighty fall.
The Pharisees, perceiving how he turn'd
His Parables on them, in fury burn'd : (shewd)
Which then they would (with all their hearts) have
But that they greatly fear'd the multitude.

With this lame parable went Jesus on ;
A King proclaim'd the marriage of his Son,
And sent some servants (on the wedding-day)
To bid the Guests make haste and come away :
But they refus'd. Then sent he other some,
To press them very earnestly to come.
Some (slighting them) about their bus'nes went,
And so dismiss'd them with a complement.
Some pull'd his servants by the ears : and some
So us'd them, that alive they ne'er went home.

[Mat.: Mar.: Luk.: Joh.]

21	33	12	1	20	9
	34		2	10	
	35		3	11	
	36		4	12	
	37		5	13	
	38		6	14	
	39		7	15	
	40		8		
	41		9		16
					119, 22, 2
	42		10		17

43	11	
44		18
45	12	19
46		

22

Mat. Mar. Luk. Job. | *The Marriage-supper. Cesars due, &c. Ch.6.*

2 7 Th' enraged King sent then his army down,
 3 To kill thole murderer, and fire the Town.
 4 Here's ev'ry thing (said he) in readines,
 5 But none of thos deserve to be my Guests.
 6 Go ye (my Servants) into ev'ry street,
 7 And (good and bad) bring hither all ye meet.
 8 So the men did, as he commanded them :
 9 To grace the Nuptials of that Royal Stem.
 10 Then to the feast his Father came, to view't ;
 11 And found a man without a wedding-suit.
 12 Friend (said the King) how didst thou fither come
 13 Without thy wedding-cloaths ? And he was dumb.
 14 Bind him both foot and hand (said he) and cast him
 15 To smoak and foot and torment everlasting.
 16 Many ('tis true) are calld ; and 'tis as true,
 17 That Gods Elect are but a very few.
 18 12 13 20 20 7. Then some were sent to play the hypocrite,
 19 14 21 And slyly to ensnare him, if they might.
 20 Master (said they) thou teachest what is right,
 21 And carest not for any mortal wight.
 22 17 22 Thou canst resolve us in a doub, we know :
 23 May we to Cesar tribute give or no ?
 24 15 23 Ye hypocrites (said Christ) why tempt ye me ?
 25 Bring me a piece of tribute-coyn, to see.
 26 16 24 Whose image and whose superscriptions there
 27 17 25 The coyn (said they) doth Cesar's image bear.
 28 Give Cesar then (said Jesus) Cesar's due :
 29 And give to God, what God commandeth you.
 30 And when they could not thus entrap him, they
 31 (Much wond'ring at his answer) went their way.
 32 8. Then came to him the Sadduces, that say,
 33 Never shall be a Resurrection-day.
 34 Master (said they) by Moses if a Brother
 35 Leave his wife childless, she shall have the other.
 36 One woman thus had Brother after Brother,
 37 And seaven of them after one another.
 38 Now in your Resurrection from the dead,
 39 How shall she know her future nuptial-bed ?
 40 You erre (said Christ) because ye do not know
 41 The Scriptures well, nor what the Lord can do.
 42 For in the Resurrection of the dead,
 43 They live like Angels, and do never wed.
 44 But that the dead shall rise again, your Moses
 45 In that Bush-vision very plain supposes :

When

Ch. 6. The first and great Command.	Matt.	Mar.	Mark.	Luk.	Job.
When God appear'd to him, and said, I am The God of Jacob, Isaac, Abraham.	22	32	12 26	10 36	
If He be Abram's God, then Abram must At present live, and one day leave the dust.	33		27	37	38
9. His silencing of them did greatly please Their great Antagonists the Pharisees.	34		28	39	
Then came a Scribe, and fain would understand, Which was the first and principal Command.	35			40	
* Tis this (said Jesus) Israel, give ear, Thy God is one; let him be all thy fear:	36				Duet. 6. 4.
Love him with all thy heart, and soul and mind. And to thy neighbour (as thy self) be kind.	37		29		
These are the chief; so far do these extend, That Law and Prophets all on these depend.	38		30		
* Tis true indeed (the Lawyer then replies) This far exceedeth all burnt-sacrifice.	39		31		
Jesus rejoyn'd, Discreetly thou reply'st; Thou art not far (I see) from owning Christ.	40			32	
What think ye, Sirs? who's your Messiah's Father?	41		35		
David (said they) so far as we can gather.	42			33	
How then (said Christ) can He be David's Lord?	43		36	41	P/1 Pet. 1.
Yet thus the Holy Ghost and he record;					
Jehovah bid my Lord take up his seat On his right hand, till all his foes were beat.	44		37	42	
So shamefully this ran them all on ground, No question afterward they durst propound.	45			43	
10. Then their hypocrisy He further shew'd To's own Disciples and the multitude.	46			44	
They sit in Moses seat (said he) 'tis true: Do what accordingly they bid you do.	13	1	38	45	
But turn aside from walking in their way, Because they seldom practice what they say.	2				
They will not set one finger to the packs They bind so big, to lay on others backs.	3				
Their fringes and Phylacteries are broad; That men may their great holiness applaud.	4				
At Church and feasts they must be highly seated, In streets and all assemblies lowly greeted	5				
With Master, Doctor, Father; and believe, That all mens faith must hang upon their sleeve.	6		39	46	
Affect not you such proud and swelling titles: You're Brethren all, and only my Disciples.	7				
From your Celestial Father never swerve: And he that would be greatest, let him serve.	8				
	9				
	10				
					Duet. 6. 8.
					Numb. 15. 38.

M.	s.	M.	s.	Luk.	Job.	W. denounced. The Widows two mites. Ch. 6
2	3	11				Proud self-exalters shall be tumbled down, While self-abasers win and wear the Crown.
12						Wo to you Scribes and Pharisees, whose leaven Keeps both your selves and others out of Heaven !
13						Wo, wo to you, that make your selves the heirs Of widows, by your long pretended pray'rs !
14	12	40	20	47		Wo, yo hunt for Proletytes, and so Entitl' em twice to your deserved wo !
15						Wo unto you blind guides, that let men faulter, Whene'er they swear by Temple or by Altar ;
16						And teach (for lucres sake) that oaths must hold, When once they're made by Offerings and Gold.
17						The Altar and the Temple rather bind, Which sanctify the gifts : ye fools and blind !
18						But whosoever swears by any thing, He sweareth by the Everlasting King.
19						Wo be to you that tithe your herbs (and yet This ye must do,) but all the while omit
20						The weightier matters of the moral Law ;
21						Leap o're a block, and stumble at a straw.
22						Wo be to you that cleanse the cup and platter ;
23						Whose hearts abound with all corruptest matter. Cleanse first (blind Pharisee) thine inner side,
						That so thy diet may be sanctify'd.
24						Wo to the whitened tombs, that look so fair ;
25						And so defile men, e'er they be aware.
26						Wo be to you that garnish and renew
27						The tombs of Prophets, whom your Fathers slew.
28						For (in the sight of God, ye thus approve
29						Maslaicing those, whom thus ye seem to love.
30						Fill up the measure of your Fathers then,
31						Ye brood and heirs of Hell, more asps than men !
32						Those Prophets came from God, as others will ;
33						Whom ye shall scourge and crucify and kill :
34						That all the righteous blood may come on you,
35						From Abel unto Zachry, whom ye slew
36						(To pleasure Joash) in the Temple Court : This Generation here shall answer for't.
41	21	1	22	52	6	1. Observing then how into their Corbon By money'd men great offerings were thrown,
42	2		23			He saw a Widow bring a double mite (Both of them did n't make a farthing quite.)
43	3		24			Observe (said he to th' twelve) observe this woman, In real bounty paralel'd by no man.

Then, in the same year, he was appointed to the chair of Mathematics at the University of Cambridge.

Ch. 6. Signs preceding the

Their gifts proceed from their superfluous store :
Such is her need (poor Soul) she hath no more.
12. See Sir (said one, as they departed thence)
This stately stone, the Kings munificence !
Brave building ! but (said he) the times at hand,
When not a stone upon a stone shall stand.

Then the Disciples askt him (being set
Against the Temple, on mount Olivet)
When th' Exit of the present age would be,
And when he should appear in Majesty.

Be not (said Jesus) drawn aside by any :
For Pseudo-Christ's will come seducing many.
Fear ye not Wars, when their reports are hot ;
Such things must be, but yet the end is not.
For Wars and famines, Plagues and Earthquakes go,
Fore-runners of that more tremendous wo.
But look ye to't : for first they will accuse you
To Heathen Courts and Councils, and abuse you.
So will their sins be highly aggravated,
And so the Gospel more and more dilated.

But study not beforehand what to say ;
The Holy Ghost shall prompt you in that day.
I'll give you mouthes and wisdom, which your foes
Shall not have wit or power to oppose.

Yet all shall hate you, and your friends betray you,
Your nearest kindred persecute and slay you.
This wickedness will cool the love of most :
Hold out, and your reward shall neer be lost.
In patience keep your Souls, keep out despair :
God is your guide, ye shall not lose an hair.

When ye have testify'd to ev'ry land
These joyful tidings, then the times at hand,
And when ye see that desolating rout
Of Heathens girt Jerusalem about,
Flie to the Mountains of Arabia ;
Slack not your pace for any remora.

Flie for your life, and make no lingring halt :
Think of Lot's wife transformed into salt.
Obey and live ; but if ye will not fly,
Share in the general calamity.
Women with child shall then have great distress,
And they that carry sucklings at their breasts.
Put pray to God, ye be not forc'd to fly
In stormy winter from your enemy :

	Mat.	Mar.	Luk.	Job.
	12	44	22	4
12.	24.	13	1	5
		2	2	6
	3	3		7
	4	5		8
	5	6		
	6	7		9
	7	8		10
	8			11
	9	9		12
		10		13
		11		14
		12		15
	10	13		16
	11			
	12			17
	13			
				18
	14			19
	15	14		20
	16	15		21
	17			22
	18	16		23
			17	24.
			31	
			32	
			33	
	19.	17	22	
	20.	18		

Day 9. 27. Gen. 19. 16.

Lat. Mar. Luk. Job. Destruct. of Jerusal. The sense of, &c. Ch. 6.

		And that it be not your Sabbathick year [When all provision will be scarce and dear.]
21	13 19	For these are days of vengeance and of woe, The like to which the world did never know.
22	20	Nor would a man escape, did God not make An end the sooner for his chosen's sake.
	21 24	Thousands shall meet with their untimely graves; Thousands shall then be sold about for slaves:
		And under foot the City shall be trod By Gentiles, till the Gentiles Period.
23	21 17 22	Then will a Saviour very welcome be, Then shall ye wish the Son of Man to see;
24	22 23	And then they'll cry, Lo, here is Christ, and there! For many such pretenders will appear,
		And (with their miracles of magick) cozen (If 'twere but possible) the very chosen.
25	23	Be not so charm'd so shall ye not be harmed; Be now forewarn'd, so shall ye be forearmed.
26		For as the lightning all are wont to see; So plain, so sudden shall my coming be.
27	24	But first I am to drink my bitter cup.
28	25	And when the measure of their sins is up;
	37	Then come the Roman Eagles and display Their hovering wings above the rotten prey.
29	24 21 25	Such fearful sights shall then be ev'ry where, As if the end of all the world were near.
30	25 26	The pow'rs of Heav'n & Earth shall then be shaken; With horrore shall the hearts of men be taken.
	26 37	The world shall evidently see my hand Inflicting vengeance on this wicked land.
31	27	And then I'll send my Messengers, to fetch in My chosen out of ev'ry land, by preaching.
	28 28	Now when ye see thos't tokens, droop no more; For your deliverance is at the door:
32	29	As sure as blossomes (when they first appear) Do shew the certain seas'n of the year.
	29 30	These words of mine shall be accomplished, Before this present generation's dead:
33	30 31	The Heavens and the Earth shall pass away, Before one syllable thereof decay.
34	31 32	Although the day to Angels is not known, Not to the Son of Man, but God alone.
35	32 33	Take heed of surfeits then, and worldly cares; For fear that day surprize you unawares.
36	34	

Ch. 6. Therefore be exhorts to watchfulness. [Mat.] [Mar.] [Luk.] [Job.]

For (as a secret snare) it shall take hold Of them, whose hearts are fixed upon mold.		21	35
As in the days of Noe and of Lot, Pleasures and cares did mortals so besot,	24	37	17
This flood and fire overtook them e'er they knew ; So will my coming be to most of you.	35	39	28
One shall be took, in bed, abroad, at mill ; And one forsok ! I reserve whom I will.	40	41	29
Then watch and pray; that when the land's involv'd In condemnation, ye may stand absolv'd.	42	13	33
I am as one that travels to a land A great way off, and gives his men command,		34	
To work and watch, be ready to unlock And let him in, when e'er they hear him knock.		35	12
Stand ready girt, and let your candles burn ; Like servants waiting for their Lords return :		36	35
That whensoe'er he comes (though ne'er so late) There they may be to open him the gate.		36	36
Their honour and reward is very great : He 'l wait himself, and see them sit and eat.			37
Be watchful, and as careful as ye can : Be not surprised by the Son of Man.			38
For he will come with greater secrecy, Than they that come to act a robbery.	43		39
Speak it thou (said Peter) unto us alone, Or is this Parable for ev'ry one ?	44		40
Chiefly for you (said he) That servants blest, Whose Master left him to overlook the rest,	45		41
And finds him doing it with care and faith : He 'l make him Ruler over all he hath.	46		42
But if he saies, My Lord will ne'er be here, And so begins to drink and domineer ;	47		43
He 'l come and hurl him (e'er he is aware) Where hypocrites and unbelievers are.	48		44
He shall have many stripes, who, though he knew, Yet disobey'd ; when others shall have few.	49		45
For as the Lord hath here entrusted men, To such a reckning will he call 'em then.	50		46
Then watch and pray : and what to you I say, I say the same to all men ; Watch and pray.	51		47
13. This other parable he added more, [To press the duty treated of before.]		37	
Ten Virgins once accompany'd a spouse, And waited till the Bridegroom came to th' house.	25	1	

Lat. Mar. Luk. Joh. The ten Virgins: The sheep and goats. Ch. 6.

5 Five of them (being simpler than the rest)
6 Brought nothing but their Lamps (and slightly drest).
7 Forgetting a recruit : the other five
8 Brought Oyl-pots too, to keep their Lamps alive.
9 The Bridegrooms tarrying had clos'd the eyes
10 Not only of the foolish but the wife.
11 At midnight they were call'd upon, to come
12 And with their lights conduct the Bridegroom home.
13 So up they start, and (looking round about)
14 The silly maidens Lamps were quite gone out.
15 And when they would have borrow'd a supply,
16 Their fellows sent them to the shops to buy.
17 They that were ready, to the Wedding hasten'd,
18 And e'er the other came) the door was fasten'd.
19 Afterwards came the careless ones, and cry'd,
20 Lord, Lord, admit us : but they were deny'd.
21 Furnish your hearts with grace, from sin awake ;
22 That of my nuptial joyes ye may partake.

23 When on my glorious Throne I come again
24 Attended on by my Scrapstick train ;
25 Then all the world shall be assembled under.
26 And then I'll part the Sheep and Goats asunder.
27 On my right hand the Sheep shall stand ; and they
28 (To their transcendent joy) shall hear me say,
29 Come blessed of my Father, and put on
30 The Crown prepared for you long agone.
31 Ye fed me, when I have an hungry bin :
32 I was a stranger, and ye took me in.
33 When I was naked, sick, and in the jayl,
34 To cloath and visit me ye did not fail.
35 Then shall they answer, Lord, we do not know,
36 That e'er we saw thee and reliv'd thee so.
37 And then shall I rejoyn, Because you've done it
38 Unto the least of mine, I thus will own it.
39 On my left hand the Goats shall stand, and they
40 (To their transcendent grief) shall hear me say,
41 Depart from me for ever (curst crew !
42 To fire prepar'd for Satan and for you.
43 You fed me not, when hungry : I have bin
44 A stranger, and ye would not take me in.
45 When I was naked, sick, and in the jayl,
46 To cloath and see me you'd be sure to fail.
47 Then shall they answer, Lord, we do not know,
48 That e'er we saw thee and did slight thee so.:

And

Ch. 6. Judas bargain. The Paschal supper. [Mat. Mar. Luk. Job.]

And then shall I rejoyn, Yē have not done it
Unto the least of mine, so I disown it.

And then shall these have endless death and wo,
While those to ease and life eternal go.

14. Two days before the feast (as Jesus said,
Yet two days more, and then I am betray'd)
The Jews consulted at the Council-board,
Safely and secretly to take the Lord.

Because they fear'd, if they should apprehend him
During the feast, the people would defend him.

From Satan then comes *Judas*, and demands,
What they would give, to have him in their hands.
And when they told him fifteen crowns should pay
He went and watch'd his season to betray him. /him,

15. Now when the fourteenth day of *Nisan* cam'
They askd him where he'd eat the Paschal lamb.

Peter and *John* (said Jesus) go to th' City;

And when ye see a Tankard-bearer meet y',
Go where he goes, and bid the Landlord shew

The Chamber, where I mean to sup with you.
He 'l have you to an handsome upper room;

Get all things ready there [against I come.]

They going (as they were by Jesus bid)
Just so found ev'ry thing, and so they did.

16. And when the time (at ev'ning) came, the Lord
Sate down (with his Apostles) at the board.

I have (said he) desired earnestly,
With you to eat this Lamb, before I dy.

For I shall never eat thereof again,
Before that I (your passover) am slain.

Then blessing the preparatory cup,
He drank to them, and bad them drink it up.

And now 'before the Feast, and) e'er he dy'd,
His endless love to them he signify'd.

(For though betray'd and slain, he knew he should
Return to God, and might do what he would.)

Rising from supper (almost done) he ty'd
A Towel on, and laid his coat aside.

And having fill'd a basin, he began
To wash and wipe the feet of ev'ry man,
But when he came to *Peter*, Is it meet
(Said *Simon*) that my Master wash my feet?
Thou knowest not (said Jesus) what I do
At present, but thou shalt hereafter know.

[Mat. Mar. Luk. Job.]

25 45

46

26 1 14 1 22 1

2 2

3 2 2

4

5

14 10 3

15 4

16 11 5

6

17 12 7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

- D
11
6.
- 13 8 Still he refus'd, till Jesus said, Let be;
 Or else thou hast no interest in me.
 9 Let hands and head and all be wash't (said he)
 Rather than lose my interest in thee.
 10 He that returns (said Jesus) from a bath,
 (Save of his feet) no need of washing bath.
 11 So ye already (for the main) are clean,
 All but that one—I know the man I mean.
 12 Then fitting down again, he said, D'ye know
 What my intention is in doing so?
 13 Ye call me Lord and Master, as 'tis meet.
 14 If I your Lord and Master wash your feet,
 15 Then follow my example, do so too;
 Each other serve, as I have served you.
 16 By you such service should be less abhor'd :
 The servant is not greater than his Lord.
 17 Each other love (this precept I renew).
 Each other love, as I have loved you.
 18 This badge of mutual love will make it plain
 To all the world, to whom ye do retain.
 19 Do then your duty, and be blest : but yet
 One whom I chose, is far from doing it.
 20 For (as the Psalmist saies) he eats my bread,
 And (like a beast) kicks him by whom he's fed.
 21 I tell you now, that when ye see th' event,
 Then ye may know that I'm omniscient.
 22 And (for the rest) whoso receiveth you,
 Receiveth me and him that sent me too.
 23 Then was he troubled in his mind, and said,
 By one of you I am to be betray'd.
 24 This troubled them, and each began to cry
 (Doubting of whom he spake it) Lord is't I?
 25 'Tis one oth' twelve (said he) I go indeed
 To suffer, as 'tis written and decreed:
 But wo to him by whom this thing is done ;
 'Twere good for him t'have never seen the Sun.
 Then Judas also ask'd him, Sir is't I?
 Well, well (said he) I'll tell thee by and by.
 26 Now there was leaning upon Jesus breast
 One that was more beloved than the rest :
 27 Therefore to him did Simon Peter make
 Some signs, to ask, who 'twas of whom he spake.
 28 He did : and Jesus [softly] said, 'Tis he,
 Whom next thou seest receive a sop from me.

Ch. 6. The Saers. infitnt. He fortel. their, &c. [Mat.] [Mar.] [Luk.] [Joh]

Jude then receiv'd the sop, and Satan bent Jude's mind more firmly on his dire intent.	13 2
Iscariot (said he who all things knew)	2
Do quickly what thou dost intend to do.	2
Now others knew not what he meant ; but thought	2
He would have festival provision bought ;	2
Or that he should give something to the poor.	2
For <i>Judas</i> kept the bag, that kept the store.	2
Then Jesus breaks and gives them bread, & saith,	26 26 14 22 22 19
This is hence forth my Body : feed by faith.	
I am your Passover : when this ye do,	
Think of my being broken thus for you.	
The cup of blessing then he blest, and gave them	27 23 20
That Symbole of the Bloud that was to save them.	
This is the blood that seals the league (said he)	28 24
With ev'ry one that doth believe in me.	
This wine's the last, that I shall ever taste,	29 25
Until we're past to joyes that never waste.	
Now let us sing our Hallel, then we'll go	30 26
Tow'r'd yonder garden, as we use to do.—	
I see that <i>Judas</i> (with his sop) is gone.	
And now the Father glorifies his S. n,	3
Immediately and of himself, the rather,	3
Because the Son so glorifies the Father.	3
Children, I'm going, where ye cannot find me :	3
I leave you (as I told the Jews) behind me.	3
Whither (said Peter) dost thou go ? Where thou	3
(Said He) shalt follow after, but not now.	3
For now (before this present night is ended)	31 27
On my account ye will be all offended :	
As in the Prophet Zachary 'tis written,	
The Sheep are scatter'd and the Shepherd smitten.	
But after I am risen (ye shall see)	32 28
I'll go before you into Galilee.	
Simon, the Dev'l hath leave to have you boulted ?	31
But I have pray'd, that, though thy faith be jolted,	32
It may not quite be overthrown : and then	
When thou 'rt recover'd, help the other ten.	
I'll follow thee (said Simon) to the end :	33 29 33
Nor jail, nor death it self shall me offend.	
Nor death it self ? said He : thou shall not twice	34 30 34
Hear the Cock crow, till thou deny me thrice.	
Put stoutly he, and all the rest, reply'd,	
They never would deny him, though they dy'd.	35 31

Before

Mat. Mar. Luk. Job. He comforts them against his departure. Ch. 6.

- 2235 Before (said he) I sent you forth, 'tis true ;
And did miraculously succour you :
But now (whatever shift ye make) I provide
And arm your selves for this tempestuous tide.
For (as *Isaiah* saith) I must be kill'd :
Those prophecies are all to be fulfill'd.
Behold (said they) two swords are here at hand.
Well, well (said he) e'er long you 'll understand.
14. 1 Let not your heart be troubled, neither grieve ;
Believe in God, and so in me believe.
2 Good store of mansions at my Fathers are :
Your places these I 'm going to prepare.
3 Then 'll return, and take you unto me ;
That where I am, there ye may also be.
4 Whither I go, ye know ; the way ye know :
[For I have told you of it long ago.]
5 Thomas reply'd, the place we do not know :
How should we then the way that leads thereto ?
6 I am the way, the truth, and life (said He.)
None cometh to the Father but by me.
7 In knowing me, ye know the Father too ;
In me the Father hath appear'd to you.
8 But grant (said Philip) that we may behold
His glory [as the Prophets did of old.]
9 So long have I with you been conversant,
And art thou still (said he) so ignorant ?
10 Believe'st thou not that He and I are one ?
His words are spoke by me his works are done.
11 Believe me that we both one essence make :
Or else believe me for the works own sake.
12 If ye believe, ye shall do more than I,
Because the time of my departure's nigh.
13 Ask in my Name aright, it shall be done ;
Thus God is glorifyed in his Son.
14 Only to this beloved Son approve
(By your obedience) your unsign'd love,
15 And then (at my request) he will (I know)
The everlasting Comforter bestow :
16 That Spirit of all truth, whom all the rest
Nor see nor know, by you alone possest.
17 I leave you not like helpless Orphans here,
But to your comfort I will soon appear ;
18 Though not to all the world. Know that in me
Your life is hid to all eternity.

That

Ch. 6. Christ the true Vine

That I and God are one, then shall ye know :
 Then shall ye know, that you and I are so.
 Us and our love we mean to manifest,
 To him whose love is in his life express.
 How wilt thou (said the other Judas then)
 Appear to us, and not to other men ?
 Because (said Christ) his love is thus express,
 Us and our love we thus will manifest.
 Who loves me not, he keepeth not my words :
 Mine, did I say ? they are indeed the Lords.
 These things I tell you (e'er I go) in summe :
 But when from us the Paraclete is come,
 All needful truths he 'l clearly teach you all ;
 All that ye have forgotten he 'l recall.
 My peace I give you ; and I give it so,
 That all the world can no such peace bestow.
 Let not your heart be troubled, neither fear ;
 For I intend to come again, ye hear.
 So go to him who is so far above me,
 Ye would be glad sincerely did ye love me.
 I tell you now, that (when th' event ye see)
 It may confirm your faith in him and me.
 I shall not say much more : now comes the Devil,
 The worlds great Prince ; but finds in me no evil.
 Yet I submit ; that all the world may know
 I love and serve my Father. Let us go.

17. I am the real Vine : my Fathers care
 Makes all true boughs of mine more clusters bear.
 But ev'ry fruitless branch he takes away :
 And ye are prun'd by what you 've heard me say.
 Abide in me, and I in you : no fruit
 Is born by those that leave the stock and root.
 I am the root and stock, the boughs are ye ;
 In me you 're fruitful, fruitless out of me :
 Like out-cast wither'd branches, that are good
 For nothing but afford the fire food.
 But keep in me, and keep my words ; ye may
 Be sure that God will hear you, when ye pray.
 My Father's honour'd, when much fruit ye bear :
 And men will say, These His Disciples are !
 Such as the Fathers love to me hath bin,
 Such mine hath been to you ; remain therein.
 Therein ye shall remain, do but my will ;
 As I do his, and am beloved still.

Mat. Mar. Luk. Job.

14 20
21
22
23
24
25
26
27
28
29
30
31
1
2
3
4
5
6
7
8
9
10

Thele

- These words I sprinkle now [like drops of dew]
To cherish and encrease my joy in you.
This is my will, As I [your elde Brother]
Have loved you, so love ye one another.
Father that this the love of more extends,
That one lay down his life, to save his friends.
My friends are ye, while doing as y're bidden.
The Masters mind from servitoars is hidden :
But unto you (as unto friends) have I
Clearly reveal'd the Gospel-Mystery.
I chose you to't : [my spirit being in you]
You 'll bear such fruit, shall evermore continue.
Pray in my name, and so be heard above.
And (as I said before) each other love.
If unto you the world doth hazard shew,
It hated me before it hated you.
Because I chose you out oth' world, is shown
Its hatred ; for the world would love its own.
Ye must be serv'J like me : observe that word,
The servante is not greater than his Lord.
They 'll use you so, for bearing of my name ;
Because they know not him from whom I came.
Had I not acted like to God, and spoke
As no man could, their sin ha' had soone cloak :
Now all pretense is gone ; now all may gather,
That hating me, they plainly hate my Father.
But so 'tis written ; and as David was,
So I am hated now, without a cause.
But when ye shall that Advocate inherit,
And when I send you down Trinite. Holy Spirit ;
He'll plead my cause [against this age accurst,]
By you that have been with me from the first.
6 1 I tell you now, with what ye are to meet ;
That so ye may not startle, when ye see't.
2 They 'll cast you from their Church, & think they do
Service to God by sacrificing you.
3 And this, because nor God nor me they know :
Remember (when 'tis come) I told you so.
4 I told you not so much before, for then
I being with you, bore the rage of men.
5 But now I am ascending up on high :
And none enquireth, whither 'tis, or why.
6 Why should that sorrow overwhelm your heart ?
'Tis for your benefit that I depart.

Ch.6. He promiseth the Comforter. Bids them, &c. Mat. Mar. Luk. Job.

For (the truth is) I must receive my Crown,	16
Before I can the Paraclete send down.	7
But when he's come, to all the world he'll shew	8
Both sin and Righteousness and Judgment too.	
First he'll convince them of Iniquity,	9
In their rejecting and condemning me.	
You'll see my Righteousness by him defended,	10
When (and because) I'm risen and ascended.	
He'll prove me Lord and Christ, because I bring	11
Both them to Judgment, and their captiv'd King.	
More should I say, but that your ears are dull:	12
That Spirit shall instruct you to the full.	
Not of himself, he'll have it all from me:	13
By him I'll send the gift of Prophecy.	14
For what the Father hath, may be apply'd	15
All unto me: and thus I'm glorify'd.	
I shall be gone a little while, and so	16
Revisit you a whilo before I go.	
But what he meant by this, they greatly doubted;	17
And whispered among themselves about it.	18
I know ye would (said Jesus) very fain	19
Ask me to make that later sentence plain.	
Ye shall indeed (while others laugh) lament;	20
But soon your lamentation shall be spent.	
The Mothers pangs create her grief and fear;	21
But when she sees her Child, her joyes appear.	
At my depart ye morn: I'll come again,	22
And fill your heart with joy that shall remain.	
Question me then no more: whate'er ye want,	23
Ask in my Name, and God shall surely grant.	
You've asked nothing yet for Jesus sake:	24
Ask and receive, and of my joyes partake.	
My speeches now seem dark, but then your eyes	25
Shall clearly see the greatest mysteries.	
'Sue in my Name, when unto God ye sue:	26
For (over and above my pray'rs for you)	
He loveth you himself: for He doth see,	27
How ye have loved and believ'd in me.	
From him I came, to visite mortal men:	28
From mortal men I go to him agen.	
Nay (they reply'd) thou speakest plainly now:	29
No mortal man doth know so much as thou: (dumb:	
Thou canst resolve our doubts, though we were	30
Thou dost (we know) from God Al'mighty come.	
Indeed	

16 31 Indeed (said Jesus) is your faith so strong ?
 You 'll ev'ry one be scatter'd e'er 'tis long,
 And leave me thus (retiring to your own :)
 But God is with me still I 'm not alone.
 32 Observe my words ; in me ye shall have peace :
 But in the world your troubles will encrease.
 Yet courage take : shall my Disciples droop ?
 I 'll quickly make their adversaries stoop.
 17 1 18. Then (in their presence) He divinely pray'd,
 And lifting up his eyes to Heav'n) He said,
 Now Father glorify and perfect me,
 That I (through all the world) may honour thee ;
 2 And (by the pow'r which thou to me hast given)
 Bring all thy chosen children unto heaven :
 By making it appear that thou alone
 Art God in truth, and I thine only Son.
 3 For this is life that never shall have end,
 Jehovah and his Christ to comprehend.
 4 Here am I glorifying of thy Name,
 And finishing the work for which I came :
 5 Grant me that glory which I had with thee
 [As Lord of glory] from eternity.
 6 I have revealed thee to these, that were
 Thine own elect, committed to my care :
 7 They kept thy word, they have believ'd in me ;
 8 And are perswaded that I came from thee.
 9 For these thus given me is my request,
 For these thy chosen ones, and not the rest.
 10 All thine by choice, are by redemption mine ;
 And (to my glory) made more fully thine.
 11 I leave them in the world, and come to thee :
 Keep them, O Lord, in perfect unity.
 12 I (in thy Name) have kept them hitherto :
 (Ones falling off was written long ago.)
 13 These things I speak before I come to thee,
 That they may still rejoice and trust in me.
 14 They (by my doctrine) have been alienated
 From all the world ; and therefore are they hated.
 15 I pray not yet to have them taken hence :
 From worldly evils grant them thy defence.
 16 Nor they nor I are of the world : O Lord,
 Hallow them through thy truth, to wit, thy word :
 17 18 So fit them for this ministry of mine,
 As I my self was sanctify'd for thine.

Ch.6. For him, and for us. His Agony, &c. Mat. Mar. Luk. Job.

For them I offer up my self ; I bleed,					17	19		
That they may thus from sin and guilt be freed.								
Nor do I pray for these alone, but all					20			
Whom thou by these intendest for to call.								
As we are one, let them be one in us :					21			
They 'll soon convince the world, united thus.								
Thus let them glory, to be one with me ;					22			
As 'tis my glory, to be one, with thee.								
Unite their hearts in perfect love, that so					23			
Thy love to me and them the world may know.								
Let them be (Father) where I am, to see					24			
Thy glorious and eternal love to me.								
The world knows not, these know from whom I came:					25			
To these I have, and will declare thy Name.								
Thy love to me let them (O Lord) inherit :					26			
And let me dwell within them by my Spirit.								
19. By this he was to Kedron River come	26	36	14	31	22	39	18	1
(By which King David fled from Absalom)								
And (with th' eleven) having past the same,								
To th' Garden at Gethsemane they came.								
Pray here (said he) and watch, that so ye may							40	
Avoid temptation : yonder I must pray.								
Then went he further in, attended on	37		33					
By Simon Peter and by James and John.								
And (having left the other eight behind)							41	
To these he shew'd the anguish of his mind.								
A deadly horrour fills my Soul (said He)	38							
You that beheld my glory, watch with me.							34	
Which being laid, from them he went alone								
(As far as usually they cast a stone)								
And falling down he said, Almighty God,	39		35				42	
If it be possible, with-hold thy rod :								
But if it be thy pleasure, as I cam'			36					
To do thy will, so here b: hold I am.								
From Heaven then a Menslenger appear'd,							43	
To strengthen him against the things he fear'd.								
Then coming to the three (though charg'd to keep	40		37					
Themselves awake) he found them fast a sleep.								
Sleep ye (said he) and hast not thou the pow'r								
(Peter) to watch thy dying Lord an hourre ?	41		38					
Watch ye, for fear the tempter should prevail :								
For (though the Spirit would (the flesh is frail.								
Then Jesus went and played as before :	42		3				44	
And then his pangs encreased more and more..								

26 43 14 40 22 45

46

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

84

85

86

87

88

89

90

91

92

93

94

95

So that his sweat fell from him (as he stood
In that great Agony) like drops of blood.
Must I (said he) O Father, drink this Cup?
Thy will be done, I'll freely drink it up.
Again he found them fast; so heavy they
With sorrow were, they knew not what to say.
The third time then he went again, and pray'd
Unto the same effect as hath been said.
And finding them asleep, sleep on (said he)
'Tis now too late for you to succour me.
Rise up however, rise, come, come away:
He's just at hand, who doth my Soul betray.
Behold, there came (while yet he spake the words)
A multitude with links and clubs and swords,
By Council-order and by *Jude* conducted,
And with his traitorous signal thus instructed,
Take notice whom I kiss, for that's the man;
Take, and as well secure him as ye can.
Then stepping up to Jesus he presents
Himself which matchless graceless impudence;
Master (said he) all hail and happiness,
And gave his Lord the usual sign of peace.
My friend (said Jesus) what's the end of this?
Dost thou betray me with a *Joab-kiss*?
Then went he tow'r'd the band that *Judas* brought,
Demanding of them what or whom they fought.
And they made answer that they came to find
Jesus of *Nazareth*, and him to bind.
I am the *Man*, said Jesus. At the sound
They stagger'd back, and fell upon the ground.
They rally'd; and He asked them once more,
Whom seek ye? And they answer'd as before.
Jesus reply'd, I told you, I am He:
And I command you then let these go free.
(Thus had he said before, from God I have
Received these, and these I mean to save.)
Then said th' Apostles to him (when they saw
The Soldiers take him) Master, shall we draw?
And straitway Peter laid about him so,
That one's right ear was sever'd (at a blow)
Clean from his head (and *Malchus* was his name,
Who from his Master *Caiaphas* thither came.)
Simon (said Jesus) sheath thy sword again:
All they that use it rashly, shall be slain.

Should

Ch.6. He healeth Malchus' scar. The Higb, &c.	Mat.	Mar.	Luk.	Job.
Should I but ask my Father, he would send me Angels (above twelve legions) to defend me.	26	53		
But how shall then the Scriptures be fulfil'd, That say I must be taken thus and kild ?	54			
My own good Father offers me the cup,				
And shall I then refuse to drink it up ?				
So far (said Jesus to his guard) permit :			22	51
And touching <i>Malchus' scar</i> , he healed it.			52	
But why (said he) with swords and staves, as if	55	14	48	52
Ye came to search for some notorious thief ?				
You let me teach in publick : but the pow'r			49	53
Of darkness reigneth now (in this your hour :)				
And thus the Scriptures are accomplished.	56			
Then the Disciples left him all, and fled.		50		
(There follow'd Jesus and the company		51		
A certain youth [in probability				
Rai'd by the noise, and coming forth in hast]				
Had nothing but his linen o're him cast :				
And when the soldiers laid their hats on that,			52	
With them he left it, (and away he gat.)				
21. To <i>Annes</i> then (with Jesus bound they pass :	57	53	54	18 12
And <i>Annes</i> sent him bound to <i>Caiaphas</i>				13
(His Son in Law) who once this counsel gave,				14
That one mans death should all the people save				
Thither he went : for there the <i>Sanhedrim</i>			24	
(Or greatest part thereof) expected him.				
Come Jesus (then said <i>Caiphas</i>) and declare,				15
What thy Disciples and thy Doctrines are.				
I always taught (said Jesus) openly :			20	
And therefore ask my Auditours, not me.			21	
With that a Serjeant gave the Lord a cuffe,			22	
And askt him why his answer was so rough.				
If it be ill (said Jesus) witness so :			23	
If it be well, why gavest thou that blow ?				
False witness were then sought out [and see'd :]	59	55		
Though many came, not any two agree'd.	60	56		
Two men at last deposited on oath,	61	57		
He said (within the hearing of us both)				
Gods Temple I'll demolish, and I'll raise]			58	
A far more stately fabrick in th'ree days.				
Which was a thing that Christ did never say :			59	
Nor was't enough to tak- his life away.				
What sayest thou to this (said <i>Caiphas</i> then)	62	60		
What mean the words of these two honest men ?				

Lxx | Mar. | Luk. | Job. | Peter denies him. The whole Council, Ch. 6.

- 63 14 61 No answer? By that Glorious Name let's know,
If thou be Christ (the Son of God) or no.
64 62 I am (said Christ) and that you'll one day see,
When cloath'd I am with might and Majesty.
65 63 Oh blasphemy! (said he, and rent his cloaths,) What need have we of any further oaths?
66 64 What think ye Sirs? You hear't as well as I.
They all reply'd, The man deserves to dy.
67 65 12 63 Then was the Lord abus'd by ev'ry one:
By some his very face was spat upon.
68 64 Blind folding him they smite him, and demand
If their *Messiah* could detect the hand.
69 54 54 18 15 And many other things as blasphemous
They spake against the King of glory thus.
70 68 57 18 Now Peter follow'd Jesus at a distance:
And when he was admitted (by th' assistance
Of an acquaintance there) he there attended,
To see how this great busness would be ended.
71 69 58 17 Then came the maid that let him in, and said,
Thou followest this Jesus (I'm afraid.)
72 - 18 But he denied Him before them all
With whom he sate and warm'd him in the hall.
73 70 59 25 Just as the first Cock crew, another maid
Beheld him going tow'r'd the Porch, and said,
This fellow's on: of them. But *Simon* swore,
He never saw the Man in's life before.
74 71 60 26 And after that (about an hour) the men
That stood about him, challeng'd him agen:
Through all the land (said they) maist thou be known,
To be a *Galilean* by thy tone.
75 62 27 Nay was it not (said *Malchus* Kinsman) thou,
Whom in the Garden I beheld but now.
76 61 Then he began himself to curse and ban,
If he had any knowledge of the Man.
77 60 Then crew the second Cock: then Jesus sent
A look that made his very heart relent.
78 62 Then he remembered the prophely,
And (going out a doors) wept bitterly.
79 1 66 23 When it was day, the whole Assembly sat;
About his death more fully to debate.
80 67 And Jesus being brought, they bad him shew,
Whether he were the very Christ or no.
81 68 If I demonstrate it (said he) I know,
You'll neither be convinc'd, nor let me go.

But

Ch. 6. Deliver him to Pilate. Pilate sends, &c; [Mat. Mar. Luk. Job]	
But (to your cost) you 'll find it, when I stand In pow'r exalted at my Fathers hand.	22 69
Why, art thou then the Son of God ? said they.	70
I am (said he) as you your selves do say.	71
What need (say they) of witnessesse have we ?	71
Our selves have heard his doubled blasphemy;	71
24. Then they arose, and led him unto Pilate ;	27 2
But (to preserve their persons undefined And fit the Paschal-feast to celebrate)	23 1 18 2
They went not in, but tarry'd at his Gate.	25
Then thither came the Governoour, and said, What crime (ye Jews) to this mans charge is laid ?	31
Were he (said they) not highly criminal,	31
We 'ld not have brought him to the Judgment-hall.	31
He doth seduce the nation, to disown Cesar, and would erect himself a throne.	31
But Jesus held his peace, and wold afford To these notorious untruths not a word.	12 15 3
Dost thou not hear (said Pilate) what they say, And what offenses to thy charge they lay ?	13 4
But still in innocence he held his peace :	14 5
Whence Pilates wonder did the more encrease.	31
Judge him (said he), by your own law. We may (The Jews reply'd) take no mans life away.	32
(He said before hand how he ought to dy : For thus the Jews do never crucify.)	32
Then Pilate took him in, and said art thou That King to whom Judea ought to bow ?	11 2 33
This for thy self (said Jesus) wouldst thou know ?	34
Or as my crime, did others tell thee so ?	35
Am I a Jew ? said he ; thine accusation Proceedeth from thine owa (the Jewish) nation.	36
What hast thou done? what hast thou said against 'em?	36
What hast thou done, that thus thou hast incens'd 'em?	37
Jesus reply'd, My Kingdom's not from hence ;	37
Else would my subjects fight in my defense.	38
Art thou a King then ? (he reply'd) I am,	4
And for this purpose to the world I cam' ;	5
To testify the truth : and they that beat	6
Love to the truth, my testimony hear.	38
What's truth ? said he ; and went & told the Jews,	
The man is faulceless, whom ye thus accuse.	
But they were fiercer then, and said that he Rais'd tumults from as far as Galilee.	

23 7 From Galilee? said Pilate; ye must go.
 To Herod then; for he's in Town, ye know.
 8 They went: and glad was Herod that he came;
 For Herod had already heard his fame,
 9 And hop'd to see some wonder. But the Lord (word.
 (Thought question'd much); touchsf'd him not a
 10 There stood the Jews and earnestly accus'd him:
 While Herod (with his Officers) abus'd him,
 11 Cloathing him with a Royal Robe, and then
 Bad his accusers have him back again.
 12 Thus the two Governors forgot their feud,
 And thus their old acquaintance was renew'd.
 13 25. Then Pilate call'd them all, and thus began;
 As a Seducer you accuse this Man:
 14 I have examin'd him; but neither I,
 Nor Herod, think the man deserves to dy.
 15 15 6 16 After some blowes (then) let him be releast
 16 7 18 39 (As custom goes) in honour of your feast.
 Still let us keep that custom (they reply'd).
 8 17 9 18 But as for him, let him be crucify'd.
 10 19 11 21 40 Here's Barabas (said he) that murderer,
 That rebel, thief; which will ye now prefer?
 They (by their envious Rulers being prest).
 12 22 Reply'd, We reckon Barabas the best.
 13 23 How so (said he) did Jesus e'er do so?
 I'll have him soundly whipt, and let him go.
 14 24 Then being scourg'd, the soldiers (out of scorn)
 Deckt him with purple and a Crown of thorn:
 16 25 And (for a Scepter) put a reed in's hand,
 And bowing said, Hail King of Fury-land.
 17 19 They spat upon him; with the cane they smote him;
 18 20 And (in that habit) forth again they brought him.
 19 21 Behold (said Pilate) how the man is us'd:
 20 22 For pleasure you, the man is thus abus'd.
 21 23 If nothing will content you but his death,
 Take him your selves and stop his harmless breath.
 22 24 We have a Law (said they) he ought to dy;
 He made himself the Son of God most high.
 23 25 Then Pilate (hearing that) was more afraid;
 (And taking Jesus in again) he said,
 Tell me the house to which thou dost belong.
 24 26 But (being free to dy) he held his tongue.
 25 27 What, not a word (said Pilate) dost thou know,
 That I can crucify or let thee go?

Ch. 6. Pilate condemns him. Judas hangs, &c. Mat. Mar. Luk. Job.

Thy power all (said Jesus) over me
Were none at all, did God not give it thee :
And they sin more than put me in thy hands.
Then Pilate sought the more to loose his bands.
But the Jews cry'd, If Him thou lettest go
That made himself a King, thou'rt Cesar's foes.
He durst hold out no longer after that :
So on his solemn judgment-seat he sat'.
(By this 'twas more than ten a clock at least,
And on this day they kept the Paschal-feast.)
Behold your King ! said Pilate. They reply'd,
Away with him ! let's have him crucify'd.
Pilate rejoyn'd again, Unseemly thing !
What, would ye have me crucify your King ?
Whereat the Chiefest answered, We own
Tiberius for our King, and him alone.
(Now Pilate from his wife had thus been warn'd,
Be not at all with that just man concern'd :
For in a dream have I been troubled so
Because of him, I know now what to do.)
And when he saw he could effect no good,
But that they rag'd like some obstructed flood ;
He wash'd his hands, and said, The bloud that's spilt
Draw not on me (but on yourselves) the guilt.
So we pray too (said they) his bloud shall be
Both on our selves and our posterity.
So they prevail'd : and so the sentence past,
That he which into Prison had been cast
For murder and sedition, should be free ;
And Jesus shou'd be hanged on'a tree.
Then did the Lord endure full many a scoff,
And after that they took the purple off.
26. Then Judas (being prickt in conscience) wend
And told the Priests that now he did repent,
That ever he betray'd his Master thus.
See thou to that (said they) what's that to us ?
Then throwing down his Soul-entangling pelf,
He wens and desperately hang'd h' mselt.
[And in so tragical a manner fell he,
That all his bowels tumbled from his belly.]
This is the price of bloud (said they) and so
Within the treasury it may not go.
What shall we do ? — The Potters plat we'll buy,
And there the strangers carcases shall ly.

AB. 1. 18. Z. 11. 13.

- 27 8 Hence was it after call'd the field of blood:
And hence may *Zachary* be understood;
I askt my wages of the Jews; and they
(For all my pains) did thirty shekels weigh:
At Gods command (because it was so small)
Unto the Potters heap I cast it all.
- 28 15 21 23 26 19 16 27 Then led they Jesus (whither they desir'd).
Bearing his cross [till he himself was tir'd.]
To help him then they forc'd a certain man,
Whose name was *Simon* (*a Cyrenian*.)
- 29 27 There follow'd him a very numerous crowd:
And (for his sake) the women wept aloud.
Weep for your selves (said Jesus) not for me:
Weep for your selves and your posterity.
The days are coming, when ye shall declare
Those women happy that did never bear:
When men shall wish the mountains of the land
Would fall and bide them from the woes at hand.
- 30 31 If they do this to one so green as I,
What shall be done to them that are so dry?
- 31 32 28 With him they also led two persons more,
That were condemn'd a little while before.
And when they came as far as *Calvary Mount*
(Between elev'n and twelve, as now we count)
- 32 33 34 In stead of cheerful wine, they thought it fitter,
To give him drink that was both sower and bitter:
But he refus'd that grief augmenting cup.
- 33 22 33 29 Then on the cursed tree they lift him up,
Between those two that were to dy for theft,
One on the right, and th' other on the left.
Thus it was said (and therefore thus 'twas done).
Among transgressours he was numbered one.
- 34 23 24 Father (said he) forgive these things unto them,
Because (poor Souls!) in ignorance they do them.
- 35 25 34 30 Four soldiers then his other cloaths divided;
But whose his Coat shoul'd be, the lot decided,
- 36 26 34 31 (Because it had no seam:) as doth appear
Foretold by *David*. And they watch'd him there.
- 37 27 34 32 31 The reason of his death his title shews,
Jesus of *Nazareth*, King of the Jews.
- 38 28 34 33 32 In Latin, Greek, and Hebrew it was writ:
So Romans, Greeks and Jews perused it.
- 39 29 34 33 32 But these requested *Pilate* not to use
So positive a term as King wth' Jews;

Ch.6. He commands his Mother to John, &c.	Mat.	Mar.	Luk.	Joh.
But that he said, I am their King. My hand (Said Pilate) wrote it so, so shall it stand.				19 21
32. Then was the Lord revil'd by all that came : [But he endur'd the Cross, despis'd the shame.]	27 39	15 29		
Thou that canst pull the Temple down (said they) And rear't again so soon, come, come away,	40	30		
So said the Jewish Rulers, Can n't he save Himself, as well as call a man from grave ?	41	31		
Let Israels King now leave the Cross, and see, If any man believe so soon as we.	42	32		
He hop'd his Father (as he said) would save him : Let him his Son deliver, if he 'l have him.	43			
One of the thieves (too) rail'd upon him thus, If thou be Christ, then save thy self and us.	44	23 33		
But th' other quickly took him up and said, Doth not Gods justice make thee more afraid ?		40		
For we deserve our punishment ; but this,			41	
This man hath done not any thing amiss.			42	
O Lord (said he to Jesus) think upon Thy servant, when thou art seated in thy Throne.			43	
This very day (said Jesus) shalt thou be Partaker of that Paradise with me.			43	
33. Amongst those friends of his that durst appear, His Mother (with some others) ventur'd near.	55	40		25
And when he saw her mourn, he lookt on John, And bad her look upon him as her Son.	56	41		26
To John he said, That Mother dear of mine, Let her hence forward be accounted thine.			27	
One being thus bequeathed to the other, John to his house receiv'd her as his Mother.				
34. No sooner on the Cross was Jesus nail'd, But darknes over all the Land prevail'd.	45	33	44	
This horrid sight the Sun abhor'd to see. And hid his light from noon till after three.				
At three his hellish torments made him cry El', El', Lama Sabachthani ?	46	34	P. 12. 12 P. 66. 21.	
He calleth for Elias (then said some)	47	35		
What ? will Elias to redeem him come ?	48	36		28
Then Jesus (to fulfill that prophecy) Signify'd to them that he was adry.	49			
A spunge (with vinegar) was therefore stuck Upon a stick, and given him to suck.			29	
He tasted it, and said, Now all is done :				30
Father receive the Spirit of thy Son.	50	37	46	

751 15 38 2345

So soon as ever he had spoke almost,
He bow'd his head and yielded up the Ghost.
35. Then was the Temple veil rent quite asunder :
Then shook the earth; then roar'd the rocks like thunder
Then many Graves were open'd, and from those
(When he himself was risen) Saints arose,
And entring into th' Holy City, there
To many Holy Persons did appear.

52
53
54 39 47
48
19 31 36. This evening was the Sabbath-preparation :
And (to prevent that high days profanation)
The Jews desired that the soldiers might
Break all their legs, and so dispatch them quite.

32 The soldiers did (as Pilate gave command)
And brake the legs of those on either hand.

33 But Jesus having yielded up his Soul,
His legs (and all his bones) remained whole.

34 Yet with a spear a soldier pierc'd his side,
And from his heart did bloud and water glide.

35 Which, he that saw't, avoucheth to be true ;
That so he may confirm the faith in you.

36 For thus the Lord fulfil'd the word he spoke,
A bone o' th' Paschal Lamb shall ne'er be broke.

37 And in another place it is foretold,
Him whom they pierced, shall the Jews behold.

38 Now Joseph (who before had fear'd the Jews)
His love to Jesus manifestly shews.

(Among the Jews great Council he was one,
But yielded not to what the Jews had done.)

57 42 50 51
58 43 52
59 44
60 45
46
39 Who (bringing linen for the purpose bought)
With Nicodemus (who had also brought
Of Myrr and Aloes an hundred pound)

40 Came, and (in fun'ral-wise) his body wound.

41 Now Joseph's tomb (where never corps was put)
Was from a Rock (within his garden) cut,

Ex. 12.45
9.45

57

58

44

45

46

59

60

And

Ch. 6. The Sepulchre seal'd and watch'd.

And there (in haste) they did his body lay,
Because it was the Preparation-day.

Magdalen (and some other women) staid
Observing where and how the Lord was laid ;
And then returning, bought more Spice & oyntment :
But kept the Sabbath, after Gods appointment.
38. Upon which day the tender-conscienc'd Jews
To Pilate went with this important news,
That grand Impostour Jesus us'd to say,
The third shall be my Resurrection-day.
Therefore (said they) let's have a Guard till then;
Lest they should say, He's risen up agen,
When they have stolen him : and that (at last)
Far worse will pester us, than what is past.
Well, go (said he) you can but ask and have ;
Use all the means ye can, to keep the Grave.
So they secur'd it, not with men alone ;
But set the Publick Seal upon the stone.

Mat. | *Mar.* | *Luk.* | *Job.*

19 4: 23 54

61 15 47 55

56

62

63

64

65

66

C H A P.

CHAP. 7. S. I.

18 1 16 1 24 1 20 1 Those women (in pursuit of their intent
 2 To embalm the Lord) the Sunday light prevent.
 3 But e'er they were arrived at the place,
 4 The Sun begun to shew his golden face.
 5 Who shall remove (said they) this massy stone?
 6 And when they look'd, already that was gone.
 7 For (with an Earthquake) had an Angel done it,
 8 And [as the watchmen said] he sate upon it.
 9 His cloaths and looks the lightning did resemble;
 10 Like aspen leaves he made the keepers tremble.
 11 And in a deadly fright (poor men) they run,
 12 To make the Jews acquainted what was done.
 13 The chief Priests brib'd them well, and bad them say,
 14 That while they slept, some stole the Corps away.
 15 They gave consent for coyn; and that report
 1 Currently went among the common sort.
 2. The women therefore entred into th' tomb,
 3 And there found nothing but an empty room.
 2 Then ran they back to Peter and to John,
 3 And said, the body of the Lord is gone;
 4 But where he's laid we know not. So those two
 5 Went out [with them] to see if that were true.
 6 Peter and John ran both [i'th' fields] together,
 7 But John (out stripping him) came foremost thither;
 8 And saw the linen cloaths. Then Peter came,
 9 And (entring in) took notice of the same;
 10 And saw the cloth wherewith his head was ty'd,
 11 Not with the rest, but by it self aside.
 12 Then John went in, and said, the case is plain:
 13 (Not knowing how the Lord should rise again.)
 10 3. So these return'd (with wonder) to the town:
 11 But there went Mary weeping up and down.
 12 And entring in again, two Angels there
 13 At head and feet (where Christ had lain) appear.
 11 They askt her why she wept. And Mary said,
 12 Because I know not where my Lord is laid.
 13 Woman (said they) take courage; for your Lord
 14 Is ris'n again, according to his word;

Ch. 7. To Cleophas and his fellow.

As (ye remember) he had often said :
 And seek ye not the quick among the dead.
 But go, tell Peter and the rest, that He
 Intends to meet them all in Galilee.
 4. And as they thin'd them tow'r'd Jerusalem,
 Jesus incognito appear'd to them.
 He askt her what she ail'd. She answer'd, Sir
 (I do suppose thou art the Gardiner)
 If thou removestst Jesus, shew him me ;
 I'll put him where he may not trouble thee.
 Mary ! (said he) all hail. At that same word
 Mary cry'd out, Rabboni ('tis my Lord :)
 And (with the rest) fell down before his feet,
 To render him that honour as was meet.
 I'embraze me now (said Jesus) do not stay,
 There's time enough before I go away ;
 But go and tell my Brethren what ye see,
 And that I'll meet them all in Galilee :
 That to my God and Father as I go,
 So to their God and Father, let them know.
 Then full of fear and joy they ran, to bring
 Those pensive Souls the news of ev'ry thing.
 But they believ'd they were but idle fancies,
 Or rambling feminine extravagancies.
 5. That afternoon there travel'd two of them
 Tow'r'd Emmaus (which from Jerusalem
 Was six or seaven miles) and talk'd about
 Those very passages that now fell out.
 Jesus (unknown) o're took them, and would know,
 What they discours'd about, and fighed so.
 Art thou the only man (said Cleophas)
 That knowest not what lately came to pass ?
 What's that ? said he. How Jesus (they reply'd)
 That mighty Prophet hath been crucify'd.
 We thought it had been He that shoud have broke
 From Israel's neck the heavy Roman yoke.
 And (more than this) three days hath he been dead.
 Our women also made's astonished.
 For having been this morning at the tomb,
 And finding not his body there, they come,
 Saying that Angels did appear most plain,
 And told them that he was alive again.
 So some of us that saw the corps was gone,
 Yet saw not him, [and Angels met they nohe.]

Mat. Mar. Luk. Job

18	6	24	7
7	16	7	8
8	-	8	20 1
9	-	-	1
10	-	-	1
11	-	-	1
12	-	13	1
-	-	14	1
-	-	15	1
-	-	16	1
-	-	17	1
-	-	18	1
-	-	19	1
-	-	20	1
-	-	21	1
-	-	22	1
-	-	23	1
-	-	24	1
-	-	25	1

What

- What fools are ye (said he) how slow of heart
 To credit what the Prophets did impart!
 For ought not Christ to suffer first all this?
 And enter then within his glorious b'g.
 Beginning then at Moses, he explain'd
 All that the Word (concerning him) contain'd.
 6. When they arrived whither they were bent,
 He made as if he farther would have went.
 But they constrain'd him, saying, Night is near,
 Abide with us: and so he tarry'd there.
 And as they went to eat, he took the bread,
 And (having given thanks) distributed.
 Then were their eyes unseal'd, and from their sight
 (When he was thus reveal'd) he vanish'd quite.
 Did not our hearts within us burn (said they)
 While he was preaching to us by the way?
 7. So rising up, to th' Colledge straight they went,
 Intending to declare this strange event.
 They found them cloister'd up for fear of such Jews,
 And e'er they could relate, received news:
 How that the Lord was risen, and had been
 Undoubtedly of Simon Peter seen.
 Then they declar'd, what had been said and done,
 And how the Lord in breaking bread was known.
 36 20 19 While some believed not, behold the Lord
 A publick plain apperance did afford.
 38 For standing in the midst of all, he said,
 Peace be among you—Wherefore are y' afraid?
 20 See, feel my hands and feet: have Ghosts (I trow)
 Such flesh and bones as I have? surely no.
 Hard-hearted men! why did ye so despise
 The words of them that saw me with their eyes?
 41 And while they yet believed not (so great
 Was their transported joy,) he a'kt for meat,
 42 And there he ate before them [in a dish]
 Part of an hony-comb and broyled fish.
 43 These things I spake (said he) before I dy'd:
 These things are done, because they're prophecy'd.
 45 You understand it now, sure now 'tis plain:
 Christ ought to suffer thus, and rise again.
 46 This you must testify; and were begin
 To preach repentance first and pard'n of sin
 48 (Through Jesus Name) to all men. And again,
 Receive my peace, my peace with you remain.

Ch. 7. To Thomas with them : To Peter, &c. | Mat. | Mar. | Luk. | Job.

As I was sent, to send I you ; bequeathing My Spirit unto you by this my breathing. —	20 22
Or loose, or bind offenses in my name ; And heav'n remits or else retains the same.	23
8. But <i>Thomas</i> now (call'd also <i>Didymus</i>) Was absent, when the Lord appeared thus.	24
I 'll not believe 't (said <i>Thomas</i> , when they told him) I 'll not believe 't, till I my self behold him :	25
Until I feel the wounds he did receive Both from the spear and nails, I 'll not believe.	26
Now <i>Thomas</i> on the next Lord's day was there, And then did Jesus first again appear,	27
When all the doors were bolted (as before.) My peace (said He) be with you evermore.	28
Bring now thy finger (<i>Thomas</i>) and draw near, Feel thou the wounds were made by nails and spear,	29
And be not faithless. <i>Thomas</i> then cry'd our, My Lord and God ! [no longer do I doubt.]	30
Ah <i>Thomas</i> ! (said the Lord) but blest is he, That shall believe, although he doth not see.	31
9. His third more publick apparition was Hard by the waters of <i>Tiberias</i> .	32 14
Peter (and half a dozen more) had sought All night for fish, but not a fish had caught.	1
Next morning Jesus stood upon the Land ; But who it was, they did not understand.	2
Children (said He) what vict'les have ye caught : They answer'd, none. Then try another draught,	3
You 'l find (said Jesus) on the right hand side. And when they cast, his words were verify'd	4
With such a shoal, they could not pull them out.	5
Peter (said John) 'tis Jesus out of doubt.	6
Then Peter girt his coat about his waste, And into th' Sea he cast himself for haste.	7
The other follow'd in the Ship, and handed The net along (for quickly were they landed)	8
And (to their great astonishment) they spy'd A fire with fish upon 't, and bread beside.	9
Bring some (said Jesus) of your new-caught store. So Peter went and drew them quite a shore.	10
An hundred fifty three great Fish : and yet, So great, so many never brake the net.	11
And when he bade them come and dine, not one Durst ask him who he was ; as being known.	12

Then

- 21 13 Then in his hands he took the fish and bread,
And (as his manner was) distributed.
 15 Simon (said Jesus, after they had eat)
And is thy love to me so very great?
Simon reply'd, Thou know'st my love to thee.
If it be so, then feed my Lambs (said he.)
 16 But Simon, dost thou love thy Lord indeed?
Indeed (said he.) My sheep (said Jesus) feed.
 17 But Simon, dost thou love me more than these?
(This repetition did not Simon please)
Omniscient Lord (said he) my love to thee
To thee is known. Then feed my sheep (said He.)
 18 When thou wast young, thou girt'st thy self about,
And (at thy pleasure) walkedst in and out:
But when thou 'rt old, shall others stretch and bind;
And carry thee, full sore against thy mind.
 19 But thus shall God be glorify'd in thee.
 20 [Take up my Cross:] come now and follow me.
 21 Then Peter turning back saw John come too:
 22 O Lord (said he) and what shall this man do?
Follow thou me (said Jesus:) what if he
Shall tarry till I come? what's that to thee?
 23 Then did this fame among the Brethren fly
(By a mistake) that John should never dy.
 24 That John whose pen describes th' eternal word,
And doth (we know) the very truth record.
 25 And many more great Miracles were done,
 26 30 That could not be recorded ev'ry one.
(For if a man should so exactly write,
The Volumes would be almost infinite)
 31 These plainly prove that He's the Son of God,
Whose Name gives life without a Period.
 10. Then met above five hundred on that Hill
In Galilee, according to his will.
And when they saw him, they ador'd him there:
(But some still thought a Spirit did appear.)
All power's mine (said He to his eleven)
All power's giv'n me, both in Earth and Heaven.
Go therefore and Disciple first the Jews;
Then to the Gentiles preach this welcome news.
And when they take this Covenant of mine,
Seal't with the common purifying-sign:
Wash in the name of Father and of Son,
And of the Holy Ghost [which three are one.]

Ch. 7. Takes his leave. His Ascension.

All that I bad you do, to them commend :
 Lo, I am with you, even to the end.
 No less than life or death eternal must
 Depend on their believing or distrust.
 They shall work miracles, who [first] believe ;
 The gift of languages shall they receive.
 By my assistance and authority .
 They shall rebuke the forest malady.
 They shall cast Devils out, take serpents up,
 And get no harm by any deadly cup.
 (And, when the Lord was glorify'd, they wrought
 These very signs, to stablish what they taught.)
 11. Next unto James the Lord appear'd (saith Paul:)
 And finally to his Apostles all.
 For then (upon the fortieth day) with them
 He being assembled at *Jerusalem*,
 The great and glorious mysteries explain'd,
 Which to his Holy Kingdom appertain'd :
 And strictly charg'd them also not to leave
Jerusalem, until they should receive
 The promis'd Baptism of the Holy Ghost ;
 And that within ten days (he said) at most.
 Lord, wilt thou then (said they) again restore
 The Kingdom unto Israel, as before ?
 'Tis not for you (said he) to understand
 The times reserved in the Fathers hand.
 When y' are endu'd with power from on high,
 Then what y' have heard and seen, that testify ;
 Not only in *Judea*, but rehearse
 These joyful tydings though the universe.
 12. Then Jesus led them forth to Olivet,
 Hard by the place where *Bethany* was set,
 And (lifting up his hands to bless them there)
 Ascended through the Angel-crowded air.
 At last the Clouds (those curtains of the skies)
 His body shadow'd from their greedy eyes.
 And as they still lookt after him, they spy'd
 Two men in white apparel by their side.
 What means (said they) this wondering ? what means
 This gazing up to heav'n, ye *Nazarenes* ?
 This Jesus, whom ye view so took away,
 Shall so return to you another day.
 So come Lord Jesus, make no longer stay :
 Oh come Lord Jesus, quickly come away.
 Amen and Amen.

Mat. Mar. Luk. Job.

28 20		
	16 16	
	17	
	18	
	19	
	20	
	1 Cor. 15. 7.	
		24 49
		Actis.
	1	3
		4
		5
		6
		7
		8
		9
		10
		11
		Rev.
		22 20

